

Mind



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NO. 13.

TO MY BROTHER D. M. BENNETT.

BY HORACE M. RICHARDS.

Hold up your hands for fetter and chain,
Dare never again God's truth to utter.
At the beak of the priest, put fetter on brain,
Lest you rob him of bread and of butter.

Whatever you do, don't let the light in,
Let ignorance keep up the shutter.
For the priest should he cease his warfare with sin,
Might lose both his bread and his butter.

How dare you set up for a teacher?
Though sins reek from pulpit to gutter,
How dare you fire shots at the preacher,
Who is working for bread and for butter.

While he blazes away at the devil and sin,
You see ne'er a wounded one flutter.
For why should he cure a battle to win,
That costs him his bread and his butter.

To the lesson he teaches take heed, don't fail,
Dare never a protest to utter,
For he may hold the keys to prison and goal,
Though preaching for bread and for butter.

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

In giving these experiences I have, from time to time, stepped aside to give instances of the influences that were at work to counteract the efforts of spirits adverse to the growth of Modern Spiritualism. These instances of friendly encouragement have been almost continuous. I will here give a few communications that will show the nature of these signals from those who have, not only, called me to the work in which I am engaged, but who have been with me and around me, in the darkest hours of the mightiest conflict that was ever enacted between the friends and enemies of truth, whether on earth or in spirit-life.

On Nov. 11, M. S. 32, at a sitting with Mr. Jas. A. Bliss, he was controlled by a spirit that caused the medium to fall back as if shot. Placing his tightly drawn hands over the side of his breast as if to staunch the flow of blood from a terrible wound, the medium's form was made to pass through all the apparent agonies of death from a gun-shot injury. After several minutes this most painful dying scene passed and the spirit who proved to be Col. Edward W. Hinks, communicated as follows:

"Pardon me for using the medium in this manner. I was killed at Antietam. This is the first time I have controlled a medium personally. I have endeavored to send messages to my friends in Lynn, but with one exception failed. But I am not here to speak of personal matters, for these have sunk out of sight in my labors in the great battle now raging. The battle in which you are engaged, general, is the most important the world has ever witnessed. The freeing of the slaves was a very important event in American history, but this great battle between truth and error is of greater importance even than that. I can only compare this great struggle, now going on, to the great contest for Independence in which the colonies engaged.

"The spirit-world have sought to open communication with the inhabitants of earth, and have for many years through great tribulation accomplished this object in part; but they now seek to open the flood-gates of spirit communion and establish mediumship so firmly that it cannot be rooted out.

"Spiritualism has been, truly, crucified in the house of its friends. We have sought to develop instruments to forward this great movement, and these instruments after they have become developed to be of use to us, have forgotten the power that has controlled them, and through selfishness have sought to ascribe all the honor and glory to themselves. This has been the greatest draw-back the spirit-world has ever met. But the time has come when we have been able to develop among our chosen instruments, those who are willing to stand in the front rank and face the enemy, with one desire, and that to benefit the whole human race, even though it crucifies themselves.

"Think not that I am here to flatter you, general, but I say to you, to-day, that here in this humble office we have been able to develop means to save Spiritualism from everlasting disgrace, and that from its crucifixion in the house of its friends.

"Blessed art thou among mortals. The tribulations that you have passed through are trivial when compared with the glorious end you must see when your labors are crowned with victory. Fear not, but press on. The victory must be yours, and not yours mainly but that of the spirit-world.

"Mortals are but the instruments in the hands of a mighty power to develop truth. Before I go I will leave you my name. I was Colonel of the Nineteenth Regiment of Mass. Volunteers."

—EDWARD W. HINKS.

Of all the noble, generous, brave and patriotic citizens who laid down their lives for the preservation of the American Union, not one made a more gallant record than did Colonel Hinks. He was among the first of the Union forces that marched to the relief of the Capital at the outbreak of the great Rebellion. He was mortally wounded at the battle of Antietam, his side being torn away by a bursting shell. Neither the medium nor myself had the most remote knowledge of the history of Col. Hinks. I have since learned his history, which is perfectly characteristic of the above

most significant and forcible communication. Why Col. Hinks should come with such a message to me seemed at the time most strange and unaccountable. It has since been fully explained by him. He is the leader of a powerful spirit band, who are laboring to bring about the development of a new materializing medium that promises to become a perfect instrument for that phase of mediumship. It is a noteworthy fact that nearly all the mediums for physical manifestations are under the especial charge and oversight of bands of spirits who are led and directed by the spirits of men who were noted in their earthly lives for their strength of will and general force of character; and who died suddenly or were killed while in the fullest vigor of their manhood. That I should have had the sympathy of these spirit chieftains is most natural, as I have seen the importance of the work in which they have been engaged; and have sought, so far as was in my power, to encourage, assist and defend their mediums.

The next communication I shall cite was given at the same sitting and immediately following the preceding one. It was from the spirit of William Miller, the founder of the sect of the Second Adventists. He spoke as follows:

"The bridegroom cometh; go forth to meet him." This parable was never intended for the day in which it was written. It was simply a prophesy covered by mystical words, to be thoroughly understood at this day.

"Will you please turn to that chapter and read it verse by verse." I did as requested and commenced to read. He stopped me and said: "Please to liken the Kingdom of Heaven to the investigator of Modern Spiritualism. I am very careful as to what I say that you may understand me. The ten virgins may be likened to ten seekers after truth. Five wise and five foolish ones. The wise virgins had oil in their lamps. Oil within the lamp is necessary in order that it may give light. The five wise virgins or investigators have received through the phenomenal facts of Spiritualism, their oil. The five foolish virgins are, what the world calls, natural Spiritualists, that have no oil. They possess the lamps, but they have no oil that can give a light. These we must call phenomenal philosophers. The foolish investigators (virgins) had never received positive and absolute proof or knowledge, through phenomenal facts. They had enough in store for themselves while the bridegroom tarried. Friend, for the last few years, what better expression could be given, when we review the course of Modern Spiritualism, than that the bridegroom tarried. You will observe the strength of that assertion. They all slumbered and slept. Friend, have not all really slumbered and slept for the last ten or fifteen years? Has it not seemed to the world that no definite movement had been made by Modern Spiritualism as a body?"

"At midnight the cry came from the bridegroom, 'Behold the bridegroom cometh—go ye out to meet him.' In the darkest night of Modern Spiritualism, on the 30th of November, (the date of the first number of MIND AND MATTER) the cry went forth, 'The bridegroom cometh.' That was the darkest hour Modern Spiritualism has ever seen, or ever will see. 'Then they all arose.' What better word could possibly be given, 'All of the virgins arose out of their sleep,' thunder-struck. Some of them knew not what to do. The wise virgins hailed with joy the coming of the bridegroom. The foolish virgins with no oil within their lamps dreaded the voice of the bridegroom, for they knew they should be found wanting when weighed in the balance. My brother, they arose and trimmed their lamps. What better description of the occurrences of the past year? The friends of the bridegroom—the wise virgins—trimmed their lamps. Read the file of MIND AND MATTER and see where they trimmed their lamps, having given their voices in support of the physical facts of Spiritualism. Truly their oil has given forth through the pen, its perfect rays of light. Oh! yes; they are now crying for the facts. They have refused to investigate—they have turned away from the great master of the oil—they are crying for oil—for the facts. That cry is a false cry. They dread nothing so much as the facts that the wise virgins have treasured up.

The wise virgins answered: 'Not so; but go to them that sell.' This answer goes forth from every honest investigator. 'Go to the source we have gone to—go honestly and you will receive. And while they went to buy * * * the door was closed.' This part of that parable is the work of the enemy. That door can never be closed. It was opened by the angels. The foolish virgins, by and by, will acknowledge their error and they too will become wise.

"It is the work of the wise virgins to elevate the poor foolish virgins. The bridegroom knows no difference. This is your work. Seek to give forth the facts and we assure you of victory. I have been with you before. I have sought to give you my ideas, and I assure you, I am not the least important factor in the work. I am William Miller.

"This is truly the Second Coming of the Saviour. Forget the literal word. 'The letter killeth.' Forget the man Jesus, but keep your attention on the principles he represents.

"Through all times past, we have worked through the literal to convey the spiritual. The true spiritual meaning that has been veiled must be made clear and plain. Great is your work, and the martyrdom you suffer to-day will be your crown. Friend Roberts, you have taken the most important step in rejecting the mythical and bringing the world face to face with the real.

"We can see no need of the literal man Jesus of Nazareth, so-called. It has filled the place in the world of progress, like the dew that disappears before the risen sun of the morning. It is only important as a record to show man's progress. The literal Jesus was simply a myth. I have never met such a person. It would be rash to say that no such man lived. But still this is left for you to investigate for yourselves. But to-day the world suffers, as I did, in accepting the literal Jesus. I was swallowed up in the material. I wish you God-speed! I thank you for listening so attentively and so long."

That communication I regard as coming from the spirit of William Miller, from the marked individuality it displays and its general purport. Let those who are clinging to the literal words of the Christian teaching, heed the significant warning of this honest and faithful witness of the truth as he finds it now, after a life effort of error while in mortal form.

On November 25th, at a sitting with Mr. Bliss, a friend and myself received the following communication. The first to control was the medium's chief guide, Captain Wm. T. Hodges, who said:

"GOOD MORNING, GENTLEMEN:—I am very happy to meet with you, and I am here to introduce a friend who will be of great benefit to you in time to come. His name will be kept in the background and he will speak to you. You may call him the 'Unknown Friend.' I came in order that you might know that it is an honest movement to keep this name secret. The time will come when you will receive his name, but it is better that his words speak for themselves."

"I am glad to note your progress. I am happy to know you are willing to launch forth even on a sea of uncertainty. Fear not to take a step ordered by the other side of life when it comes through the proper channels. Sit quietly and we will impress you what to do to-day. I will introduce the friend as a friend of humanity."

This communication then followed:

"It is my purpose, from time to time, to give forth my best thoughts until the fullness of my time comes."

"What constitutes the true Spiritualist? What is a true Spiritualist? How are true and honest Spiritualists made? What are the materials necessary to make a true and honest Spiritualist? In answer I can only express to you an idea, which, when coupled with experience, may be of benefit to you. I find myself, as I return from my spirit home, among a moving mass of humanity. Each individual spirit is marking out a certain course of development and is seeking to excel all others. There has been a veil that man has woven between this scene of human life and my spirit home. I return to earth-life and seek to develop a new order of things here, or rather there. In all this mass of humanity struggling for existence, and to excel its brother man, I seek for missionaries to introduce new truths, that it may lift its aspirations into this life. I seek to live happily."

"Now, what material do I need for a missionary in this great work? I need an honest man; I need an unselfish man; I need a loving man, for my heavenly work. I need an honest man—a man who is a reasoning man—able to judge within himself the merits and demerits of any question; I need a justice loving man who can neither be swayed from his duty, nor turned in any direction but that in which I lead him."

"I found such an individual—one using his reason, and I see the necessity to undo the work that influences from childhood have done in him. I find this necessary. I find him a reasoning man and chaff will not do for him. I bring the evidence and it is so complete he receives it—allows his reason to act honestly, fearless of results—accepts—becomes my comrade. This is the new-born Spiritualist."

"I have inspired this person with a love of justice. He loves his fellow-men—and is willing to make sacrifices that they may have the truth. I place him in the front rank of those who aspire for something beyond the aspirations of those who chase bubbles. He uses his reason—he seeks to enlighten others. He acts as yeast to leaven the whole lump of humanity."

"I find him persecuted; but being an honest, just, and true Spiritualist, he does not fear the result. He trusts in the evidence that his reason has shown him was absolute. He is my perfect instrument."

"The true Spiritualist never seeks to bring caste among his brethren. He seeks to place himself on the level of the lowest to do them good. True Spiritualism as it comes to you, has stricken hypocrisy from the soul—it has destroyed the whitened sepulchres of theology. It is given to you as messenger of the New Gospel of Light, to this century. Beware of influences that would corrupt this heavenly Virgin. Brethren, guard well its temple. It is purity itself, and must not be defiled by the unholy hands of those who seek to use this Virgin for selfish purposes—who have supped at her table—who have eaten of the best of her fruits, and who then seek to control and command this heavenly being."

"True Spiritualism has come among you to purify mankind and make them love one another; and to level aristocracy and caste to the common brotherhood of man. This is the work of true Spiritualism. That which is false never shall be called by the name of Spiritualism. It is the counterfeit of the beautiful and good. See to it that you preserve this virgin undefiled. Several communications were given of similar

import during the succeeding three or four weeks, from this unknown friend. As was natural I felt the greatest curiosity to know who the spirit was that claimed to be in so close a relation to myself as one of my spirit controlling guides; but nothing occurred to give me a clue to the identity of the mysterious friend. Having fulfilled what he afterwards informed me was his special mission to myself, on closing one of his communications, he failed to make himself known. I asked, 'Who is it that speaks to me?' As if his emotions had overcome him, the tears started from the eyes of the medium, and grasping me warmly by the hand, he replied: 'Is it possible, my son, that you do not know your father?' Up to that moment I had not received the least impression that such was the fact. He then explained to me that he had come as he had done because he was acting in a representative capacity and wanted me to receive his words as coming from those he represented as well as from himself.

With the guiding counsel of that Spirit Father to direct me I know I am acting in accordance with the highest and best interests of humanity. How could I be so base and craven as to falter where he leads the way? Father, I follow thee. Would that I had it in my power to be fully worthy of thy trust and confidence. I know I can do much, and will do all I can; but I cannot hope to be able to do all that thy great benevolent heart would have me do for humanity.

[TO BE CONTINUED.]

A Philadelphia Magazine on Spiritualism.

The February number of the *Penn Monthly* contains an article on "Spiritualism in Germany," by the editor, Prof. Robert Ellis Thompson, decidedly the ablest writer in Philadelphia. It is not, however, written with the Professor's usual force, being evidently the production of an outsider, and not of a student of the phenomena at first hand. Prof. Thompson's attention, as a thinking man, has been arrested by the experiments of Prof. Zollner with Dr. Slade and, while not avowing either belief or disbelief, he acknowledges that "when naturalists like Wallace and Max Perry, chemists like Crookes and Hare, a physiologist like Weber, physicists like Varley, Zollner and Fechner, mathematicians like De Morgan and Scheibner, to say nothing of metaphysicians like J. H. Fichte and Ulrici, unite in declaring that there is something in Spiritualism, the case for investigation becomes much more urgent than when the witnesses on that side were such as A. J. Davis, Emma Harding and Messrs. Home and Slade."

Prof. Thompson says the phenomena of Spiritualism concern men of science even more than theologians (in which we do not agree with him) and the fact that the former shrink from investigating them, discloses a habit of mind the reverse of impartial, "a habit of mind which has unfitted scientific men in general for weighing the evidence for any group of facts outside of the ordinary routine of scientific inquiry." As for Prof. Wandt's answer to Ulrici, Prof. Thompson pronounces it a strong one on secondary points, but "very weak in the main line of his argument."

On the whole the article is quite as favorable to the claims of Spiritualism as could be expected from the pen of one who, we infer, gets his knowledge of the subject entirely from books. Would that this solid thinker could spare the time to investigate the subject thoroughly for himself, for, notwithstanding his heresies in political economy, there is no person on this side of the water possessing a more penetrating and receptive mind, and none who wields a more vigorous pen. Meanwhile, his article cannot fail to do good in bringing the subject of it favorably before many of the ablest thinkers in the country. The future of Spiritualism is indeed assured when men take hold of it like Zollner and Thompson, who bring to its discussion trained intellects, love of truth, and the ability to express their thoughts in clear and forcible language.

Spiritualism in Canada.

Toronto, Feb. 6th, 1880.

To the Editor of *Mind and Matter*:

Our late president, Mr. J. L. Chancey, and Mrs. Dr. A. Hull, of Philadelphia, have started through Canada with the intention of forming societies and furthering the cause of Spiritualism. On his leaving he was presented with an address and album from members. The association have engaged the services of Mrs. C. Lawson, of Coxliffe, England, for the coming month. Would you be so kind as to oblige the association by publishing the above.

I remain yours respectfully,

ROBERT COURTNEY,
Sec'y First Spiritual Ass'n of Toronto.

A Riddle.

What eateth whatever anything else doth eat,
And was ne'er known to stop from sheer want
of meat?

Unless driven from his prey in reluctant retreat?
He eats all sorts of things nothing else ever eats
And eats all he can get every time that he eats
Even if, thus to eat it, it taketh him weeks!
Although ne'er known so full as to stop of himself,
Though his meals be as mountains, he's blith as
an elf!

If you find out this riddle within thirty days,
Sing your triumph to me in mellifluous lays?

A. W. BLAKESLEY,

Tom's River, N. J., Jan. 3, 1880.

[Put on your thinking caps and solve this riddle.—En.]

For Mind and Matter.

THE SPIRIT WORLD.

BY LOUIS KNORR, M. D.

In the *Banner of Light* of Dec. 6th, 1879, I received through the mediumship of W. J. Colville, a not very satisfactory reply to the question: "Does the term Summerland comprise the happy regions of spirit-land in general, or does it mean a special region or sphere of the series of spheres? And if so, what is the name of the next lower sphere or land? and what is the name of the next higher sphere or land?"

The only definite point touched upon in the answer is the statement that "the word Summerland has been very loosely applied, both by spirits and mortals." I fully agree with the communicating intelligence in this, for up to the time I received the teachings of wise and truthful spirits on this point, I shared with other spiritualists this "loose application."

Ere this I had intended to lay my information before my brother Spiritualists for verification; but when I learned that Dr. E. Crowell was about to publish a book on the spirit-world, I waited, in the hope of finding such verification in it. But to my great disappointment, I did not find the word Summerland used in it at all.

The information which I will lay before your readers was received in family seances that were held, twice or three times a week, ever since October, 1877. The participants were only Mr. J. H. W. (the medium), his wife, and the writer (their old family physician). The messages were given through the tiltings of the table. To facilitate and shorten the spelling I had hit upon this useful expedient in the fall of 1876 (as I explained at that time in a communication to the *American Spiritist*). I had divided the alphabet into four parts or rows, pasted them on the table and invited the invisible intelligences to tilt the number of the row in which the proper letter was to be found. It is obvious that in this way three-fourths of the time can be saved. The spirits coming to these family seances were members of the two families (Mr. W.'s and the writer's); but exceptionally and rarely friends of one or the other of these spirits were brought along.

One of these gave us an opportunity for observing and establishing a case of spirit identity that I will now lay before you on account of its instructive and very remarkable character.

On the 8th of December, 1878, one of our spirit friends, Thomas J. (the medium's brother-in-law), brought a friend of his to the circle who spelt his name Jordan Deavers. "Who knows such a person?" I asked. "I have a friend by that name," answered the medium, Mr. W., "who is a conductor on the Macon and Western Railroad; but we were together only a very short time ago, and I have not learned that he has departed this life." Thomas now said: "I will spell for him" (J. D.). "Tell Jack (so he used to address his friend, the medium) I am gone to Newland. Good-bye, dear old friend." Georgia (the medium's spirit wife) said: "I and Thomas will help your friend. Be of good cheer." Mattie (the medium's little spirit daughter) said: "Tell papa to ask for Edgar; he was in Griffin." "Is Edgar Jordan Deavers' son?" "Yes." "Can you give us some details in regard to J. Deavers' departure from this life?" "In Miller's [Miller's Station is a wood station on the M. & W. Railroad] last trip on Green Line freight train; fell under the cab."

The following day, when the medium arrived in Macon and made inquiries, he found that everything had occurred as was told in the previous day's seance. Only about the spirit's son Edgar he could not get any information at that time; but a few days later he learned that he really was in Griffin and anxious to get to his uncle in Atlanta. When we expressed, in the following seance, our satisfaction at the verification of the information received through them, the medium's little spirit son Tommie said: "I am glad to have the privilege to say to you that any news we may bring to you shall be strictly true."

Spirit J. Deavers visits us now and then. On the 16th of January, 1879, he came and said: "I wish to say to my dear friend, old Jack, that I appreciate his kindness to my boy." The medium had procured a free pass for his (J. D.'s) son, Edgar, so that he could join his uncle in Atlanta. Again, J. Deavers came June 14th and said: "I greet you all in love and wish you all good health and happiness. I am doing as well as I could expect. Thomas has charge of me, and through his energy and great perseverance, with the assistance of Georgia, I will soon rise into a higher life." "Are you now in Summerland?" "Yes." On the 1st of July, J. Deavers visited us again and said: "Thomas, Georgia and Elijah (Georgia's son) are preparing me for Goodland. I enter there tomorrow." I asked J. D., if the inhabitants of Summerland could see the inhabitants of a higher sphere, as for instance Goodland. He answered: "At certain times we can see them; especially when they are interested in us. I greet you all in love; I kiss my dear friend Jack. Through the devotion of his spirit friends to him, I have been advanced to higher life. They love me and work for me on account of him. They love all that he loves." Now Hugo (the writer's spirit son) said: "We must ask you to excuse us, as to-morrow will be a great day of triumph and joy to us all. We are allowed to take an active part in the inauguration of Deavers into Goodland."

I expressed my astonishment at the rapid progress of J. D. to the medium, and remarked that it could scarcely be more than five or six months since he entered Summerland. I had forgotten the date of his first announcing to us his departure from this life; and guessed that it was about five or six months; and held the opinion—afterwards proved to be an erroneous one—that he entered Summerland at once after departing from earth-life. While I made this remark, J. D. informed us through the table that his stay in Summerland lasted five months and a half. When I came home and consulted my records, I found that it was seven months since J. D. left this life. How was this discrepancy to be explained? Either J. D. was in error in regard to time, or, as the medium's wife thought, J. D. had first gone to some lower sphere and thence advanced, after one month and a half, to Summerland. I intended to get a solution of this question in the next seance on the 5th of July.

To that seance J. Deavers did not come, but only his friend Thomas, who said: "I give love and joy to all. Deavers congratulates you all; he now dwells in Goodland." I now asked Thomas in regard to J. Deavers: if he made a mistake in regard to the time, or if he went, on leaving this earth-life, first to some other place, staid there one month and a half, and then to Summerland.

Thomas answered: "To Waitland, and then to Summerland." But when J. D. told us first of his departure, on the 8th of December, he said that he had gone to "Newland." Thomas: "He knew no better." Is Waitland the same place the Roman Catholics call "Purgatory?" Thomas: "It is a better place; we know no such place as 'Purgatory.'" Did you see or hear of Hell? Thomas: "We know no such place as Hell. When we sin, our conscience is our torment; that in all truth is hell."

In this seance I could not make further inquiries, since the friends had to go. But on the 14th of July Thomas came again and I put the following questions: At different times, we received through you and the other spirit friends information in regard to the series of spheres or lands all spirits have to pass through in their onward progress; is the following series correct, no gap in it? 1, Earthland; 2, Waitland; 3, Summerland; 4, Goodland; 5, Pureland; 6, Saintsland.

Thomas declared it correct. Have all to go first to Waitland? "Yes." And have they to stay there a shorter or longer time, according to their moral status? Thomas: "Some stay there for years; others a short time, according to their conditions and other influences that surround them."

Is what you call Land identical with sphere, the term used in spiritualistic literature? "Yes." Are there higher lands or spheres beyond Saintsland? "Yes." Are there degrees or divisions within each land or sphere? "Yes." Will, then, the morally lowest have to go to the lowest degree or division in Waitland? Thomas: "Yes; and there is no happiness for them, while they remain in Waitland." Whom do you mean? Thomas: "Those who committed great crimes. They have no interested friends to help them; time and repentance alone can help them." Will the sacraments the churches offer help them any? "No."

Did you see or hear anything, since you are in spirit-land, of the great founders of religions, as: Jesus, Mahomet, etc.? "No." Up to January 17th, 1878, I held with the Spiritualists generally that "Summerland" was the name for the happy regions of Spirit-land in general, without reference to any gradation or sphere. For all along the term was made use of in that sense in all the spiritualistic books, in all the journals, in all the spirit-messages I had read. On that day the following message was given by Elijah (the medium's son): "We have a party in Goodland." This message was given spontaneously and the word Goodland was entirely new to every one of us. By questioning we learned then that Goodland was a higher sphere than Summerland. Again, we heard of Goodland February 19, 1878, when Georgia (the medium's spirit-wife) gave the following message: "Willie and Mamie (children of the writer), and Katie and Laura (medium's children), are in the palace-hall in Goodland." And W. Wh. (medium's nephew) added: "The banquet-hall is ready and the music has started." The next mention of Goodland I find made April 26th, 1878, when Mattie said: "Mama, I bring you flowers from Goodland." And they continue to speak of Goodland up to this day, off and on, as they have occasion.

The name of Pureland we heard for the first time November 8th, 1878, when Georgia said to her husband, the medium: "My love for you is greater than it was in earth-life. I am now in Pureland." Later she informed us that she had ascended to Pureland, October 24th, 1878. We asked then: Is Pureland a higher sphere than Goodland? "Yes." Next I find it mentioned in my record of the seance of November 26th, 1878. In that seance Georgia said: "I bring good news. We, Thomas and myself, have gained permission for Hugo, Mattie and Tommie to enter Pureland. They will dwell with us. The others will soon follow." And they speak of Pureland off and on up to this day.

The name Saintsland I learned first in a different private circle through spirit Henry B., in spring, 1879, where I asked for the name of the sphere next to Pureland. In my regular family seance, on the 5th of July, this information was confirmed. But not earlier than the 29th of September 1879, did they speak of Saintsland of their own accord. On that day, Thomas gave us the following message: "I am pleased to say that Georgia has entered into Saintsland, and has been received, and received the crown of glory and has been honored by God as one of the holiest of the holy." In the seance of October 1st, Elijah, (Georgia's son) said: "The ties that bind our hearts together have been strengthened by one of the golden links being transferred, through the goodness of God, to that beautiful and holy realm Saintsland." In the seance of November 27th, Elijah said: "Yesterday I joined my sainted mother in Saintsland." And later on they report the ascension of other ones to that land.

I tried to learn the names of higher spheres and inquired for them in another private circle. I received the two names "Loveland" and "Restland," for the seventh and eighth spheres respectively. But when I asked Elijah in one of our regular family seances if these names were correct, I received the following answer: "We will try and answer soon. It is not practicable for us to answer any question (of that kind) without first getting permission."

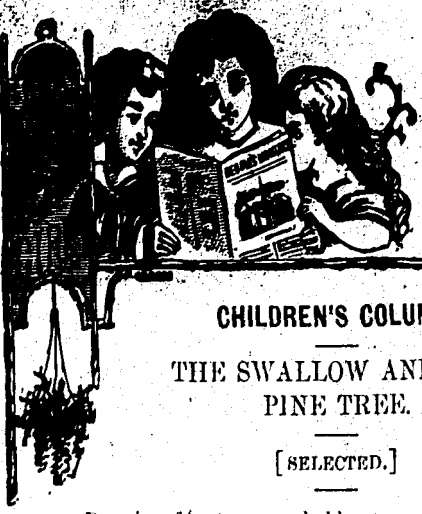
As far as my limited opportunities in a city where there are so few circles permitted, I tried to verify the above statements. I found invariably that the communicating spirits not only know of these "lands," but informed me readily in which "land" they dwelled. I came across only two apparent exceptions with two spirits that had only very recently left Earthland. One who lived a frivolous life, and finding himself in the dark regions of Waitland, undergoing great spiritual sufferings, thought in accordance with his former theological superstitions that he was in "Hell." But after a month or two he acknowledged that he was in error and then conceded that he was in Waitland and has hope that he will gradually work out of his condition of darkness. The other, a pious and good Roman Catholic thought and still thinks that he is in "Purgatory."

My object in sending you this report of my investigations is, to place them before the Spiritualists generally and have them verified in as many circles as possible.

136 Hull St., Savannah, Ga., Jan. 30, 1880.

Mrs. Geo. N. Wilcox, Madison, Conn., writes: "MIND AND MATTER is my ideal of a paper; it strikes at the root of superstition and bigotry; speaks out the truth with boldness and candor. May the good angels ever guide you to the fountains of all truth is the prayer of the writer."

D. C. Gile, Denver, Colo., writes: "You may look very soon for many names from Denver, to add to your list of subscribers."



Deep in a forest grey and old
There grew a pine tree young and fair;
Sweet was the twilight's green and gold,
And sweet the song birds fluting there.
And as they sang and warred o'erhead
The pine tree shook its leaves and said:
"O swallow! O to fly with thee
To lands of light beyond the sea!"

They cut the stately pine tree down,
They made the gallant ship a mast—
The anchor's weighed! Fast fades the town!
To distant lands the ship flew fast.
The swallow passed her plunging by,
And heard the pine mast moan and cry:
"O swallow! O once more to be
In that dear forest home with thee!"

The land was bright with bud and leaf;
The swallow found her old green home;
The ship was wrecked upon a reef,
Lost! lost! in storm and angry foam.
The pine mast floated, torn and spent,
Too late it mourned its discontent:
"Ah, me! my forest green and wide!
Ah, happy home!" it moaned—and died!

—The Cottage Heart.

A CHRISTMAS STORY.

BY MISS W. J. BAYS,

AUTHOR OF "THE PRINCESS IDLEWAYS."

"Now, Teddie, be a good boy, there's a darling, and, little Clover, don't tease Daisy. Please let mamma go away to church and know that you are all sweet and lovely and clean as new little pennies to-night."

Splash went one little body into the bath-tub, and splash went another, and again a third; and then, like so many roses after a shower, out they came, dripping and laughing and screaming with glee. The little mother was kept busy enough, for it was Christmas-eve, and the carols and anthems were to be rehearsed for the last time, and Mrs. Morton's clear soprano voice could not be spared. Indeed, her voice was all that kept Teddie and Clover and Daisy in their neat little box of a house, for their father, a brave fireman, had been killed more than two years before at a fearful fire, and since then their mother had striven hard to maintain her little family by sewing, and singing, and doing whatever work her slender hands could accomplish which would bring in food and clothing for her children.

"Be good, Teddie," repeated Daisy, after her mother, as she shook out her little wet curls at him, and Clover solemnly raised his finger at his bigger brother, with the warning,

"Remember, Santa Claus comes to-night!" "Yes, and the stockings must be hung up," said Ted, who forthwith proceeded to attend to that important duty.

"There! how do they look?—one brown, that's mine; one blue, that's Clover's; and one red, that's Daisy's." They were pinned fast to the fender with many pins and much care.

"But, mamma," said Clover, "the stove's in the way. Santa Claus can't get down with that big black thing stopping the chimney."

"Oh, the fire will go out by-and-by, and then he may creep through the stove-pipe and out of the door."

"He'll be awful dirty, then," said Daisy. "Well," he was dressed all in fur from his head to his foot, and his clothes were all tarnished with ashes and soot, so that is to be expected. But really, dear children, you must jump into your beds, and let me tuck you up; it is time for me to go."

Very quickly the rosy little faces were nestled in the pillows, and Mrs. Morton, after kissing them, put out the lamp and left them to their slumbers. Hastily putting on her clock and bonnet, she paused at the door of her sitting-room to see if the fire was safe. The room was dark but for the gleaming stove, the chairs and table were all in order, and in one corner, under a covering of paper, was the little tree she had decked in odd moments to delight the eyes of her children. She could not afford wax candles, so the morning was to bring the tree as well as the other gifts. Sure that all was in readiness, she tripped down the stairs, locked her door, and sped over the snow to the church, the two tall towers of which stood out against the starry sky.

As she entered the church, her mind full of her duties and her heart tender with thoughts of her children, she thought she saw a dusky little object crouching in the angle made by the towers; but she was already late, and had no time to linger. Up she went to the choir, which was full of light, but the body of the church was dark. Without any words, she took up her sheet of music and began to sing. Never had the carols and anthems seemed so sweet to her, and her voice rose clear and pure as a bird's. The organist paused to listen and her companions turned satisfied glances upon her; but she went on unconsciously, as a bird does until the burden of its theme is finished, and its exultant strains are lost in silence. They went over the whole Church service, the glorious *Te Deum*, the *Benedictus*, and the anthem for the day, "Unto us a Child is born, unto us a Son is given," and every delicate chord and figure had to be repeated until the desired perfection of harmony was attained. It was really a very long and arduous study; but of all days Christmas demands good music, and they were willing to do their best. At last all were satisfied, and somewhat tired; but the organist turned to Mrs. Morton, and asked her if she would sing one hymn for him alone, as he especially desired to hear her voice in this one tune. Of course she could not refuse, and to an exquisitely harmonious air she began,

"Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.
"Light on thy hills, Jerusalem!
The Saviour now is born!
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn."

Only the first and last verses of that exquisite hymn; but like "angels with their sparkling lyres," her voice seemed to have lost its earthly-

ness, and soared, as if it were winged, up to the very gate of heaven. When she ceased singing, there was a hush upon all, as if they had been carried near to the celestial portals.

One by one they pressed her hand in quiet congratulation, and with a "Merry Christmas" bade by her good-night. Mrs. Morton was a little excited by her unusual efforts, and while the old organist was locking up, thought she would run down and warm herself in the church. As she hastened toward the great heater, she tripped over something, which, to her great surprise and alarm, she perceived what appeared to be a great bundle was in reality a sleeping child.

Yes, a child, and a little one—a boy not more than seven years, with elfish brown locks, and eyelashes which swept the olive tint of his cheek. All curled up in a heap, in clothes which a man might have worn, so big and shapeless were they, with one arm under his head for a pillow, and the other tightly grasping a violin. Far had he wandered in the cold wintry air, until, attracted by the light and warmth of the great church, he had stolen in for shelter, and then as his little ears drank in the melody of the rehearsing choir, and the warmth comforted him, he fell fast asleep. He was dreaming now of the warm sunny land of his birth; olive-trees and orchards; purple clusters of the vineyards, donkeys laden with oranges, and the blue sky of Naples shining over the blue bay. Then, in his dream, an angel came floating down out of the pure ether, wafting sweet perfumes on its white wings, and singing—oh! what heavenly strains!—till his little soul was filled with joy; for the angel seemed to be his mother who had died, and her kind voice again saluted him, and he answered, softly, "Madre mia!"

"Poor child!" said Mrs. Morton, softly, "it seems a pity to waken him, but we must do it; he can not stay here all night." The old organist touched him; but his sleep was too sound for a touch to arouse him, and Mrs. Morton had to again and again lift his head and stroke his little brown hand, before, with amazed and widely fearful looks, he answered them.

"Who are you, my child, and what are you doing here?" asked the organist.

"I'm Toni, Toni," was the answer, and he began to cry. "Oh, please let me go, Padrene will kill me."

"Why will he kill you, and why are you here?" "He will kill me because I have no money. I have lost, also, my way."

"Have you no home, no mother?" asked Mrs. Morton, gently.

"No, signora, no, madame, no mother. We all live, Baptiste and Vincenzo and I, with the Padrene. We play the harp and the violin; but I was tired, and I could not keep with the others, and they scolded me, oh, so sharply! and I was weary and cold, and crept in here where the angels sing, and it was so beautiful I could not go away."

The organist muttered, "Police," at which the child again sobbed violently. "Yes, to the station house, of course, he must go."

But Mrs. Morton remembered the three faces on their pillows at home, and as she looked at this tear-stained, dirty little gypsy, she said to the organist, "I will take care of him to-night." So, under the stars, the Christmas stars, gleaming so brightly, she led the little wanderer home.

All was still and safe in the little house. "Not a creature was stirring, not even a mouse." The fire still gleamed in the kitchen and the sitting-room, and it was the work of only a few moments to divest the little musician of his incouth garments, to pop him into the tub of hot suds, to scrub him well, until his lean little body shone like bronze, to slip him into a night-gown, to give him a slice of bread and butter, and then tuck him up on the cozy lounge.

The children slept like tops, and the tired little mother was glad to say her prayers, and lie down beside them.

The stars were still shining when she awoke; for Christmas day would be a busy one, and there were no moments to lose. Already the milkman was at the door, and the hands of the kitchen clock pointed to six.

Hark! what was that?

A long, low, sweet sound, like a voice calling her. She listened, and again it came. "Glory to God in the highest, and on earth peace, good-will toward men," so it seemed to breathe. Then it rose in a gay carol, a sweet rushing thanksgiving, and the children came tumbling down in their night-gowns; they rushed to the door of the sitting-room, and there beside his improvised bed stood the young musician, playing on his violin as if all the world were his audience. His brown eyes flashed now with light, and then grew dark and tender, as he drew the sweet sounds out. The children gazed in wonderment: where had this child come from? had he dropped from the stars? had an angel come from among them? He played on and on, until, from sheer fatigue, he put his instrument down. Then Teddie and Clover and Daisy came about him; they touched his hands, his curly locks, his violin, to see if all were real. Then they whirled round the room in a mad dance of delight, for the mother had uncovered the tree, and it was really Christmas morning.

Ah, what a happy day for poor little Toni! How nice he looked in Teddie's clothes! how gentle he was with Daisy! how he frolicked with Clover! and when Mrs. Morton came from church, how softly he played all his pretty melodies for her! It was a day of feast and gladness; and when, to her surprise and pleasure, a committee of church people waited upon Mrs. Morton to give her a purse, through the meshes of which glittered gold pieces, she said then and there that Toni should never go to the harsh and cruel Padrene again.

Perhaps some time as you listen to a sweet voice singing to the accompaniment of a violin you may think of Mrs. Morton and Toni, and be glad that the world bestows its applause and its gifts upon them, and that the vision of his mother and her love which came to Toni on that Christmas-eve has been made to him a reality.—*Harper's Young People.*

Pre-Natal Culture.

Being suggestions to parents relative to systematic methods of moulding the tendencies of offspring before birth. By A. E. Newton, of Ancon, N. J.

"The best work ever written on the subject. Everybody should own, read and be guided by its valuable suggestions."—Mrs. Dr. Winslow, *Editor of The Alpha.*

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Send twenty-five cents to the author and obtain a copy.

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Feb. 9d, M. S. 32.

After an invocation the following questions were asked and answered:

Question: Do spirits influence us in our business affairs?

Answer: As I have said, heretofore, in this place, that if a spirit would come and tell how to manage your business affairs, it would enable you, perhaps, to infringe on the rights of some other human beings. You have no right to know any more of the absolute certainties of the future than another individual has. But there are individuals in this mortal life who have some affinity that draws to them certain clairvoyant spirits that can help them. But in my opinion this ought not to be so. As far as mortal business affairs are concerned, allow all mortals to stand upon the same basis. If your business is right—if the success of it will forward the promulgation of truth—then it works in accord with the laws of the Infinite, and it is right that you should bring it to a successful issue. But it is not right for any spirit to give you a single clue that will infringe on the rights of any other human being. This question resolves itself into this: If you are working in accord with universal harmony, then it is right that you should be posted on your business affairs by spirits; if not, you should not be so informed.

Q. What is your idea of the doctrine, "Whatever is—is right?"

A. "Whatever is, is right?" The only answer that can be given to this question is this. Whatever is, is the outgrowth of past generations. Whatever is to be, will be the outgrowth of this one. And this is the reason of it. The progress of the race goes on in the same way that you build a staircase to a tower, step by step. If you did not pursue that course, you could not accomplish the ascent to that tower without great inconvenience. As all past generations were wise in their time, so likewise is the present one. "Whatever is, is right" is simply the doctrine of progression. What is progress? A better idea of the good and a clearer idea of the effects of evil. This is learned by human experience, and human experience teaches us that the good will lift us up and that evil will damn us. Therefore this doctrine is only the expression of a proper understanding of the two principles in nature, good and evil.

Q. Are the spirit workers aware of the "Editor-at-Large" proposition of the editors of the *Banner of Light and Religio-Philosophical Journal*, and how do they view it?

A. Spirits understand the working of mortals, and they also understand that an interior selfishness animates most mortals in their aims to attain precedence over their fellows; but to be a little poetical, something I do not often indulge in, I will say—

"No pent-up Ulicia contracts our powers,
For the whole boundless Universe is ours."

Spiritualism is as boundless as the Universe. It is not confined to this planet. It has advocates in the farthest star, and foolish is the man or woman who pretends to be an Editor-at-Large on such a boundless subject as Spiritualism. The highest intellect that ever blossomed and developed is but as an atom or atomicle when compared with such intelligences such as exist in the ethereal ether which buoy up, expands and instructs the mind in such a manner that the conditions of this planet will not admit of your conceiving of, and that has no resemblance to mundane materiality. Well might these editors, or would-be "editors-at-large," consider the mighty subject they attempt to deal with. That man—an atom—in this day of enlightenment, should attempt to set himself or herself for a know-everything in this enlightened age is foolishness, and if it was not for its importance, would deserve the contempt of intelligent minds.

Q. Can spiritual phenomena ever be sufficiently comprehended by mortal minds to enable them to reduce those phenomena to scientific treatment on the mundane plane of life?

A. Spiritual chemistry is ever becoming more rapidly unfolded than material chemistry can keep pace with. To reduce spiritual phenomena to a comprehensive view by mortal minds, or in the mundane sphere of life, as this question implies, I do not think any person need be at a loss to understand spirit phenomena. But the trouble with the scientific investigators is this: They desire instead of going upward, by an analytical process, step by step slowly towards their object, to storm the Infinite and tear these secrets from the Holy of Holies. I tell you that those persons who think they can rob these secrets by that course are strangely mistaken. Approach these sacred spiritual mysteries as honest men and women and you will be enlightened, but approach them with the bold desire to rob, to leave these secrets under your own postiveness and you will obtain barren fruit. You can take the present religious systems that may exist throughout this country and go into their churches and quietly submit to what is proclaimed there; but when you enter the spiritual circle you ask the medium to produce proof of their honesty. Why do you not ask your priests, popes and ministers to give proof of their honesty. Because the one is popular the other unpopular. In conclusion, I would say that any Spiritualist who is not willing to repose any confidence whatever in the medium whose high gifts speak for themselves, deserves to be deceived. Fear not for the spiritual phenomena, for the highest archangels, in the after-life have this in their charge and vain will be the efforts of those who try to suppress this celestial—this angelic truth.

Q. Catholicism is insidiously trying to gain the supremacy in our land, but with all its cunning will it not be circumvented? Should not such an attempt from any religious body be circumvented?

A. The first question that comes to the mind of every thinking being is this: Is Catholicism true or false? I say Catholicism is false in every particular and in truth can never survive enlightenment. In fact, by terror and fear, it may for a time seem to be spreading itself as a green bay tree; but truth like a worm is eating its core and sooner or later the whole fabric must succumb, for we are now in the transition state between that which is false and that which is true. And as the true will always survive and the false perish; so Catholicism will be circumvented and destroyed when the time has arrived, in the order of progress to dispense with it. To all gathered here to-day I would say this: Do that which is right—act according to your highest convictions and you will be helpers in the work of destroying Catholicism. And the more able you are to do so, give openly to the multitude and this will furnish the tools to bury Catholicism.

Q. Are not the pomp, and high ceremonies, and

fine music of the Catholic and Episcopal churches intended more to please and astonish the people than to worship God? This question was suggested by the fact that the writer, several years ago, overheard a priest say he intended to introduce something into the Christmas festival that would please the people.

A. Upon this question the first point to be considered will be this: In all times the priesthood have been concerned to know how to amuse and please the multitude at the same time. They have reduced this art nearly to perfection. It will be necessary to you as a Spiritualist if you wish to succeed to do all you can to satisfy the love of harmony in the human breast. There is nothing lost by awakening a sense of piety in the human soul. On a beautiful Spring morning what is more inspiring—what speaks more to the refined sensibilities than to hear the music of the church choir and organ? Spiritualists are strangely deficient on this subject, and if they wish to progress more rapidly, it is my opinion that under the present society relations, you cannot pluck men and women from their church relations and transplant them without making them sickly members of spiritual organizations, unless you give them the same association they had been accustomed to. If you would do this you would find all those ceremonies are useful toward the growth of piety in the human mind or spirit. Therefore, do not treat these things as idle, but treat them as accessories towards making men and women truly enlightened Spiritualists.

Q. Are the inhabitants of other planets the same as those of this planet, as to different religions, sects or factions?

A. As far as I have been able to ascertain each and every planet has an atmosphere peculiarly its own and out of this atmosphere a certain development of mind becomes the ultimate. While here the grass is green, on the planet Jupiter, as far as I can ascertain, the grass is blue. This difference in the color of the grass makes all the differences in the attendant ultimates. Why? If, for the period of forty years you should subject your eyes to look through blue glass your ideas would become entirely different from the ordinary conditions of vision; and if you were not born here under other conditions you would become as different from all others here as if you had been born on Jupiter. It is true, as Lord Bacon says, that externality has everything to do with your organism. If in childhood you had been taught and never had any other intercourse with those who taught you, and you were taught to call all things by different names, you would certainly have done so. Therefore, the prismatic effects of light entering the atmosphere of any planet has everything to do with the kinds of mind that each planet contains. But whatever may be the condition of the inhabitants of other planets you mortals have only to act justly and correctly to have you know here that you will be judged by the atmospheric conditions under which you were born, lived and died. Remember this. Act wisely, conscientiously and charitably towards each other here and in the future-life you will be able to investigate planets for yourselves.

BARON FRED. WM. STEUBEN.

GOOD DAY:—I was born in Madgeburg, Prussia, and wherever the God of Liberty erected his standard, that was the place where I always tried to get. In fact I was almost a monomaniac on this subject of liberty; and when I heard that the Americans had revolted against George III., I instantly said to myself, "That is the place for me." So I came here and fought for your great American Revolution; and your great General Washington, he gives me much more credit than I deserve and he makes me one general. The one proudest day of my life was that day when I received that commission in the cause of liberty. When I come back here to-day I feel the blood run through me like fire when I think I became the champion of Liberty; and I am so glad your people keeps it up, and I hope you will keep it up, and for God's sake don't let kings get into your land, for if you do they will make nobles of some of you and slaves of the rest. And so with the best wishes for this my adopted country, I say good-by to all.

FREDERICK WILLIAM STEUBEN.

CALER BINGHAM.

GOOD DAY:—I am very nearly a man like the preceding speaker, although by no means a military man. I dislike bloodshed and war. But in spirit I have found out they are necessary for the progress of the human race. I was intimately acquainted with one that has been much maligned by the present generation. I mean Thomas Paine. Every man and woman who is in advance of their age must expect to be maligned. Reformers and progressionists are always misrepresented. He or she who will not cater to the popular idea must expect to be whipped either by the tongue or by some other method. But thank God! you have advanced, and I think we spirits have had a hand in it, in helping you towards a more enlightened judgment. For heaven's sake, do not be bigots. You not only keep back progression here, but you become devils in the spirit-life. It is astonishing how, in spirit-life, bigotry keeps back enlightenment; for every one of these spirits throws out poisonous exhalations, that keep back true enlightenment, and in this way he is just as much opposed to the spirit's advancement as a rattlesnake is when he places himself in your path here. I hope you will always cultivate peace and avoid war. How can you avoid war? By the exercise of reason—the God of man. Far better to pay for the settlement of grievances than to resort to bloodshed. In your late rebellion it would have been far more easy for the Government to have bought every slave of the South at their full value than to have resorted to war. They would have been better off to-day in every particular. This comes from one in spirit who advocates peace and not war—love not enmity. Study how to perpetuate the one and avoid the other, and your happiness in the after-life will be grand and you will be able to send over spirits to this side of life that will bless and not curse you.

CALER BINGHAM,
N. Y. City. Died in 1802.

DR. URIAH A. BOYDEN,

GOOD AFTERNOON:—I have not been long in the spirit-life. When here I was an inventor. I was very much interested in turbine water-wheels. In the spirit-life I am also an inventor of that which is for the good of humanity. In fact, I have only changed my condition. Death is not the mighty chasm you are led to believe, it is simply this—a change of condition. Of course actions become more vivid in the spirit-life; that is, unencumbered by a human or a mortal body, you become

more susceptible to everything that you meet. You can come over here to the spirit-life unencumbered with a great many false ideas. You can bring plenty of bigotry with you, but there is not an advanced spirit but what reads you thoroughly. In the mortal state you can veil your actions and thoughts, there you cannot do so. There is not a sin, a wrong mortal action, but what is engraved, the same as a name on a tombstone, here in the mortal state, but what the eye of a spirit reads it thoroughly in the after-life; and it is this that forms your accusation there—this that is your atonement and hell. Your secrets are no longer veiled. They are open to the eyes of every spirit. This, to me, at first, was a terrible atonement, not that I had done any awful deed, but simply I saw then and there the rottenness of my fellow-creatures. Remember this! and when you cross to the other side, try and carry a clean tombstone so that when any brother or sister-spirit looks on you, you can stand unblushingly before them. There is also in spirit a lightness, a buoyancy, when you are actuated by right impulses, that soon leads you into an eternal Paradise. I would say, to my friends in Boston, it is not difficult for them to gain access to my spirit, if they desire to do so by the way of Spiritualism, for there are many good mediums there. If they wish further particulars, let them call upon such as I will impress them with, for the door between the mortal and spirit-life is wide open, and is so well guarded that there is no spirit that is able to shut that door.

DR. URIAH A. BOYDEN,
Boston, Mass.

FANNIE F. PATTERSON.

GOOD AFTERNOON:—It is far easier to have your mind filled with certain spiritual ideas than it is to get shut of the same ideas. I passed to spirit-life with the full expectation of finding a man there who would atone for all my sins, but very unfortunately I have found that every one has to be his or her Saviour. It is very pleasant, when you come to die, to think that you have only to throw all sins—all short comings on a certain individual, and "go right to glory," but unfortunately, as I said before it does not turn out that way. Religions and religious teachers trust too much to themselves and what their fathers taught them, instead of thinking for themselves. In this after-life, when I found I was deceived, I thought it to be my first duty, when the opportunity offered itself, I would return here and endeavor to undeceive you mortals; and I am so thankful to you for keeping the door open, for I find it does not take long in spirit-life to find the way when you have the right desires. I would say to all my friends in Biddeford, Maine, I have not found what religion proclaimed to be true. I am neither damned nor saved. I am just in that position that I deserve to be—no more salvation than I deserve—no more damnation than I deserve. In fact, the last word is rather too harsh, for the Great God damns none of his children. He loves them all! He has prepared a way by which they may throw off all error, and enjoy in spirit the royal sunlight of eternal truth. My husband was a carpenter, and I wish him to know the truth.

FANNIE F. PATTERSON,
Biddeford, Maine.

HANNAH BARTON.

GOOD AFTERNOON:—Like the previous speaker, I wish to certify to the truth, the whole truth, and nothing but the truth. I have found in the spirit-life what the previous speaker has also found, namely, a correct judgment—not that any one has sat in judgment on me, but that I am a judgment unto myself. I view everything, and I find the doctrine of men and women being the creatures of circumstance is true. You cannot act any better than circumstances will allow; and the only way a mortal or a spirit can infringe or damn those with whom they come in contact is by altering their conditions for the worse. In spirit we have all kinds of religions—as many fanatics over here as you have on this plane, and more. In fact there are many ways to reach the germs of truth. Each one gets only a certain portion. As no one spirit or individual is infinite and knows everything, so none have a right to set themselves up to represent anything but themselves.

When here I was called a long-headed woman by all my family and friends. I do not think I have lost anything by the change to the spirit-life. Most women travel by impulse, but I always made reason my guide. I would say to all ladies, right here and now, you are too much attracted by that which is beautiful, when you can often get better reason by deformity; not that I desire you to violate your sense of the beautiful; but do not risk your all upon it, for there is many a deadly sin that is beautiful to the eye. To my relatives and friends I would say that I am rapidly approaching happiness. As I had never done any very great wrong to any one, I am continually enabled to reach a better position in the after-life, that is all I can wish for under my present spirit condition. I will not mention names, but I want to say, be careful of the children, and remember, as you act right to them, so you will be rewarded in the spirit-life.

HANNAH BARTON,
Binghamton, N. Y.

ABNER KNEELAND.

GOOD AFTERNOON:—This is the day of thought; it is the reflex of all past generations. The time has come when the harvest is ripe and the laborers are not few, but many. The trouble lies simply here, that the laborers have dissensions among themselves. It is well said that in unity there is strength; but there can be no strength where each individual mounts his own individual hobby and rides it to death. There cannot be a successful Spiritualism until Spiritualism refuses to saddle all the side issues of the present day.

There is a spiritual liberty and a personal liberty. It is foolish to interfere with either of these rights. There are too many promulgators of Modern Spiritualism who think they are the Alpha and Omega of that movement. We need no such self-elected demagogues. Let every man and woman tell as much as they know of truth. But truth has various aspects. Why? Simply because if we could all arrive at one idea of truth we would become dead; that is, there would be a lassitude of the mental faculties that would be fatal. It is necessary that there should be three kinds of Spiritualists in order to keep it alive. First—the Conservatives; second, the Radicals; third, the Constructives. This last class has not this age and generation to act upon, because the time has not yet come for them to act. But the two first—namely, the Conservatives and the Radicals—have now got their age and generation; and who in these times but what cannot adapt himself or her-

self to the different stages between the Conservatism and the Radicalism?

I do not think any person's thoughts are fettered in his age or generation, and I would say, right here, it is necessary that these stages should take place, in order to gain a firm, decided and progressive Spiritualism. And the comparison between Christianity and Modern Spiritualism always ends, in my mind, in this way, that Spiritualism, in the course of thirty-three years, has effected more real progression than Christianity has in nearly nineteen hundred years; and I say this for the consolation of you Spiritualists who think you ought to reform the world at once. Go on with the idea that you have enlisted in the propagation of a truth that can never die; and the reason it cannot die, it is in harmony with all nature, and has for its object the true redemption of humanity. I am glad that you keep this place open, that you have one place in this great city where the light from the spirit world can be brought and where you can learn the philosophy that is written on the soul of all things. The voice of truth resounds throughout the land, and that Modern Hercules, Christianity, shall melt like the morning dew before the advance of the sun of spiritual truth through all humanity.

ABNER KNEELAND.

Dr. R. C. Flower at Assembly Buildings Hall.

Dr. Flower's subject last Sunday afternoon was the "Divinity of Heresy." He began with the infant reforms thousands of years ago. He showed that every reformation was the work of heresy, and every reformer a heretic. That heresy had done everything for the world that had ever been done to bless and elevate humanity. He enlarged upon the different Protestant Reformation and the French Revolution. He claimed that the revolution did more for France in one night than the Church had done in fifteen hundred years. "If," said the speaker, "you want to see an orthodox, you must look into the valley of ignorance and doubt, where you will see plenty of the saints reading psalms and singing songs, with faces as long as the river Nile. If you would see a heretic, you must look towards the mountain tops, where you will see the hand of genius working its way to the white caps of triumph. The old cottage with mud floors and doors, with a garden patch broken up with a wooden plow, was orthodox. The beautiful palace with birds, flowers, and music, was heresy. The post-boy on a white mule, carrying the mail over the mountains, was orthodox; but the telegraph and steam-engine, the lightning boys of the nineteenth century, were heresy. The old-time preaching, with an old-time God and an old-time Devil, and an old-time hell as hot as seven fires, was orthodox; while the God of Love who, through his smiles, makes the heavens and the earth blossom with flowers which never fade, was the God of heresy—a God who has quenched the fires of hell and transformed the devil into a myth. To wear your coat wrong side out all day long because you are opposed to change is orthodox; but to turn your coat like an honest man, if you find it is wrong, is heresy." He spoke of the drafting of the Constitution by heretics, and that the liberties we to-day enjoy are the fruits of heresy. That Spiritualism was a most prominent heresy, and had done more towards emancipating man, woman and child than any other reform; that some people wanted to unite Spiritualism with the Church; that he objected to the union; that the Church was an old woman eighteen hundred years old, full of sores and leper spots; that Spiritualism was only a boy thirty-two years old; therefore he objected to such an unnatural union. The lecturer was loudly applauded and brought forth many loud bursts of laughter.

Dr. Flower devoted the evening to answering questions that were given him by the audience. This was the richest of all treats. Among many questions asked one was, "If you take the Bible away what have we to lean on?" Dr. F. said he had a poor opinion of any one who would find something to lean upon all the time. He pitied that man's wife with all his heart, and every one he might ever have anything to do with. He would advise such a man to lean upon his manhood if he had a particle of manhood left—if he couldn't do this, lean on his father—if he hadn't a father, lean on his father-in-law—if he hadn't a father-in-law (voice from the audience, mother-in-law), yes, and if he hadn't a mother-in-law—go West. If he couldn't lean upon his own manhood, he would rather fall flat to the earth than to lean upon a pile of filth, bundle of hypocrisy and history of blood." There must have been fully seventy-five Catholics at the meeting, and, strange to say, they became as enthusiastic as the Spiritualist and joined in the applause.

"Blackfoot's" Work.

New York City, July 16, 1880.

James A. Bliss—Kind Sir:

We received the magnetic paper, Wednesday, at eleven o'clock, a.m., at that very hour, my sister Mrs. Dellart, received a most powerful influence and began rubbing or magnetizing me, and we have been gaining wonderfully, physically as well as spiritually. Yours fraternally,

MARIA DELLART,
LOUISA WILLIAMS,

112 W. 33d St., N. Y. City.

PEORIA, ILL., January 23, 1880.

James A. Bliss—Dear Sir:

The communication from "Blackfoot" in MIND AND MATTER was read at our circle last Monday night and several of the circle said they would send for some magnetized papers. Last Wednesday night we had a small circle and "Blackfoot" controlled, and appeared much pleased that we had decided so promptly to give him an opportunity to work. A faithful few of us are "holding the fort." Yours truly,

JOE G. PHENIX.

AURORA, KANE Co., ILL., Feb. 4, 1880.

Mr. Roberts:—I write to tell you the "medicine man" in Mr. Bliss' band came to my room before the communication was given in the paper MIND AND MATTER saying "Blackfoot went where his paper went." He told me his name too; he has been many times with me since. He is a good magnetizer, has put me to sleep many times very easy. * * * He has a cap covered with feathers, which completely covers his head; a few stick up on the top of his head, the rest lay close to his head, he is a large thick set Indian. REBECCA MESSENGER.

[The description of Blackfoot as narrated above tallies with my own clairvoyant sight completely.—J. A. BLISS.]

MIND AND MATTER.

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In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language.

Office Regulations and Requirements.

One Séance of an hour, with one person in his presence, \$5.00
One " 1/2 hour, " " " " " 3.00

Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

THE LIBERAL LEAGUE MOVEMENT.

In another column will be found the declaration of the general aims and objects of the National Liberal League. We invite the special attention of our readers to the same, hoping they will see and appreciate the importance of extending and strengthening this most commendable organization.

Every day occurrences clearly point to the pressing need of united opposition to the schemes of those who seek to perpetuate the tyranny of priestcraft, in this land of religious and civil liberty. The attempts constantly being made to secure legislation in the interests of Churchianity, in various ways, shows that it is insensate folly for those who value their rights as American freemen to stand idly by and see the very foundations of Republican Liberty undermined, by the subtle intrigues and plots of men, who under the pretence of especial sanctity, are aiming to stand upon the necks of the people of this God-favored land. It is certainly time to be up and doing, if this generation of American citizens are to prove themselves worthy to possess the heritage transmitted to them by the liberal and progressed minds who founded this grand and most successful Republic.

It required this nation to pass through nearly a hundred years of tribulation and disgrace, to wipe the dark stains of personal bondage from the pages of our national history. It will require another hundred years to wipe mental and spiritual bondage from the minds of the people, should not the present tendency of religious affairs be promptly arrested and changed.

The priesthood who make a business of religion, and who trade in pious frauds, see their doom written in the sunlight of general education. Their aim, therefore, is to so mould the education of the masses, that their attention may be diverted from the selfishness and duplicity which governs them in their professed zeal for religion. Not content to enjoy the exercise of their priestly calling, they are persistently seeking, by legislation and otherwise, to extend their usurped authority into the fields of politics, general education and the guaranteed rights of American citizens.

We who have been accustomed to think and act for ourselves are apt to trust too largely to the dissensions among rival organizations of priests, for the security of the rights we enjoy; and in this mistaken view lies the greatest danger to the great underlying principles of American institutions, political and mental freedom and equality for all, without regard to age, sex or color.

We do not propose or suggest that the Spiritual Movement shall be merged in or be subordinated to any other movement; for that it cannot be. That movement is in the hands of, and controlled by, intelligences and powers that have instituted it to lead, not to follow, other progressive movements. Supermundane in its origination and purposes, it cannot become a political or a religious movement in any sense of those terms. Political or religious demagogism can have no part or lot in it, and therefore it will not blend with man-instituted and man-conducted enterprises. But we well know that the right of every Spiritualist to act and think for himself is threatened, and to a very large extent invaded, by the so-called religious movements of the day; and none are more interested than they are in insisting on no religious interference with the general legislation, education and personal rights of the people. It is therefore especially their duty, not as Spiritualists, but as American citizens, to unite to secure those rights. Many of them have already done so by joining the National Liberal League, and in the absence of any more effectual way of upholding mental and religious freedom, we think they have acted wisely, and we will co-operate with them.

THE DAY-SPRING FROM ON HIGH.

We republished lately a truly remarkable paper from the *Medium and Daybreak*, confirming by new and striking proofs our own views respecting the mythical nature of christian dogma; and now in the *Banner of Light* of the 7th inst., appears a communication through the mediumship of W. J. Colville, in answer to a request for light on the date and authorship of the four gospels, which also advocates the paradoxical doctrines we supposed that we should be alone at this time in promulgating. It is as follows:

"The Gospels appear to be gathered from or to be perpetuations of far older manuscripts than those which are connected with the Christian era at all. A large portion of the Gospel narrative is a new setting of the ancient Egyptian and Oriental religions. Many sayings attributed to Jesus have been attributed to Krishna and to various others who lived before his time. Those who compiled the Gospels were those who collected together different fragments which were extant in the days of their composition, to express spiritual ideas by the introduction of personalities. Jesus is spoken of as the conscious representative of the human soul; the twelve apostles represent the twelve faculties of the mind. The ancient solar worshippers embodied ideas in outward forms and symbols, the sun and the twelve signs of the zodiac. Christianity is but a revival of the solar worship and a perpetuation of it. Jesus now takes the place of the ancient sun-god, and the twelve apostles take the place of the ancient twelve signs of the zodiac, all of which were supposed to be under the guidance of certain representative angels, the number twelve being always introduced as the number of completion. With reference to the fourth Gospel, we should say that very ancient thoughts have there been somewhat recast or remodeled. Whoever may have written it in the present form was one well acquainted with the ancient mysteries, who has revived many tales of olden time, merely substituting the word Jesus for the name of some ancient deity, probably the Osiris of the Egyptians, who was the one particularly alluded to by the ancient solar worshippers. * * * Portions of the Gospel narrative unquestionably are not intended so much to give you a biographical account of the life of the Nazarene as they are intended to illustrate spiritual ideas, to perpetuate a very ancient system of spiritual teaching which always introduces symbols or personalities in order to bring truth home to the comprehension of the Oriental mind."

These are weighty words. And now comes a paper read before the Numismatic Society, of Philadelphia, in October last, by Henry Phillips, Jr., Esq., on the worship of the Sun, which also, so far as it goes, sustains our position. He says:

"Many years ago my attention was drawn to the remarkable fact, that upon the authentic coins of Constantine the Great, the first Roman emperor under whose rule Christianity became the religion of the State, there were no emblems to be found that would exhibit his devotion to the new creed, but that the contrary was really the case, and that upon the money which he caused to be issued during his long reign nothing is met with that relates to the Christian religion, while every type that occurs bears reference solely to the old forms of belief of the heathen world. The piece of which I design to speak this evening and which is of the size known as second bronze, bears on the obverse the head of Constantine, bound with a fillet, and on the reverse the radiated, bearded, youthful head of the Sun, with the legend *Soli Invicto Comiti*."

Mr. Phillips has not exaggerated the importance of this precious relic, which is fortunately indestructible or it would not have been allowed to come down to us; but he has either failed to see, or has not thought proper, as Gibbon did not before him, to point out the plain inference from its existence, namely: that Constantine, knowing, as head of the Church, that the accredited history of the incarnate "Light of men" was in great part an allegory, whose inner meaning was to be found in the beneficent miracles, autumnal death, winter descent into hell, vernal resurrection, and summer ascension into heaven of the Genius of the Sun, did not hesitate to publicly proclaim his belief. He accordingly, while adopting the cross on his standards in place of the eagle, impressed his coins with the legend, *To the unconquered Sun the Companion*; that is, as we understand it, to the Light of Light, very God of very God of the Nicene creed. In his estimation, strange as it may seem to us, Christianity must have been a mere modification of the established religion, for it was in his capacity as sovereign pontiff, which gave him supreme jurisdiction over heathen rites and ceremonies, that he appears to have issued his famous edict establishing "the venerable day of the Sun" as a weekly holy day. In short to him the pagan Sunday was peculiarly the Lord's day, *dies dominica*, as indeed it is to us. It was doubtless the "fixed day" spoken of by Pliny, when the early Christians meeting "before dawn" that is, like the Persians, in time to hail the rising sun, sang "hymns to Christ as God." This primitive practice, by the way, explains the custom, which still survives, of placing the chancel at the east end of the church, and of turning toward the East in prayer. "For as the lightning cometh out of the East and shineth even unto the West, so shall the coming of the son of man be." And Ezekiel says significantly (xliii-2) "the glory of the God of Israel came from the East."

In truth, the rise and progress of the primitive church, while it is the most interesting, is also the most difficult problem with which the student of history has to deal. The reason is, first, that during the formative period, the first century of the Christian era, contemporary writings and monuments referring to Christianity are almost wholly wanting; (the significance of the letter referred to above of Pliny the Younger at the beginning of the second century, seems to have escaped atten-

tion,) and second, that when the Church does appear upon the stage of history, she appears dressed in pagan rather than Jewish costume. If, then, it has at last come to be a problem whether or not the "Light to lighten the Gentiles and the glory of his people Israel" had indeed a real existence as a man, the Church, which, for a thousand years, had absolute control of the sources of knowledge, has only herself to thank for it. Those documents which would have settled the question have either been destroyed or allowed to perish, while others on which the faithful have been accustomed to rely as Christian evidences, are found by modern criticism to be forgeries. Certain it is that while the Gospels themselves have confessedly been tampered with, and while profane history takes no notice whatever of Jesus of Nazareth, many learned Jews are unwilling to admit his historical existence. Morris J. Raphall, for example, one of the latest Jewish historians, evades rather than grapples with this question. His words are: "It was during the administration of Pontius Pilate that the events related in the historical books of the Christian Scriptures are said to have occurred."

In the mean time the existence of the Church is a great fact, as Jews, heretics and Spiritualists know to their cost, and it must be accounted for. Failing then in getting elsewhere a solution of the perplexities resulting from modern criticism, the Spiritualist naturally turns for instruction to the abundant communications received from the other world, but here he is, as it were, headed off as effectually as in his literary studies. The silence of returning spirits on the subject of our Lord's existence is as profound and significant as that of history itself, though some of them are of opinion that the Saviour of the World has passed on to a higher sphere whence his influence is continually descending to spirits and mortals. We have ourselves often put the question to returning spirits, both Catholic and Protestant—Have you seen our Lord?—but we have invariably been answered in the negative, though many are still looking for him; and the published communications appearing all over the world are, as a rule, equally silent on the subject. In the *Banner of Light* of the 14th inst., for example, the communicating spirit, while not denying the historical existence of Jesus and while giving various theories in regard to his present position and office, does not claim to have seen him. In the next world as in this, the soul would seem to be enveloped in mysteries.

Meantime, however, apparitions purporting to be those of our Saviour and the Blessed Virgin are seen in various places, as for example at Lourdes and at Terre Haute. What are we to think of them? Is it not at least probable, in view of all the facts of the case, that spirits full of zeal for the interest of the Church, may have personated these sacred, if not mythical, personages for the sake of propping up the falling edifice of ecclesiastical tradition? Such, at least, is our belief, because no other hypothesis would seem to fit in with all the facts.

As modern science has contradicted the teaching of the Church on the flatness of the earth, the solidity of the firmament, the seven days of creation, the recent origin of man, the introduction of death into the world as a consequence of sin, and indeed, the Bible teaching generally in regard to this visible world, so it is not surprising that when we come to know the realities of the invisible world, the contradictions are equally marked. Spiritualism also is a science and as it comes to overthrow our preconceived opinions in regard to heaven and hell so it seems likely to dispel many popular notions in regard to the real origin and meaning of the Christian religion. At all events, as yet it is impossible to tell how much of the gospel narrative is fact, and how much is allegory. Meantime true faith does not consist in repeating this or that creed, but in the constant aspiration after the truths veiled under all symbols. To comprehend the spirit of love is moreover more important than to understand all mysteries and all knowledge.

FREDERICK F. COOK IN THE ROLE OF ORACLE.

One would suppose that Spiritualism has had enough to bear—indeed more than enough—of humiliation at the hands of a set of conceited egoists, who think they see in it a field for the exercise of their vanity and their love for public attention. Among this weak and foolish class of people, is Mr. F. F. Cook. In view of his singularly muddled ideas concerning Spiritualism, it is more than questionable whether he is a Spiritualist at all, or capable of becoming one. And yet this man seeks to out rival A. J. Davis, Hudson Tuttle, John C. Bundy, and S. B. Brittan, in performing the role of Oracle to Spiritualism.

On the evening of February 1st, Mr. Cook lectured before the First Association of Spiritualists of Chicago; his subject being "Spiritual Adaptations and Conditions." This lecture was published in the *Spiritual Record* of the 7th inst. Although he is quite lengthy, he fails to show, in that lecture, that he knows, or that he is capable of knowing, anything about the subject he was claiming to treat. The lecture is a jumble of the most incongruous ideas, many of them too absurd to admit of serious criticism. We propose to allow Mr. Cook to show himself up, through the columns of MIND AND MATTER, to a sufficient extent to let our readers know who and what he is. We will therefore quote freely from his lecture. He says:

"Along with Beelzebub and much beside, that the world is rapidly outgrowing, there has come to us down the ages the

injunction of St. Paul to 'try the spirits.' Of all human arrogations this is the most presumptuous. An oversoul that has waited in sublime patience during eons, biding its time until man should unfold to a point where a glimmer of the one reality of life should not strike him dead, to be 'tried,' and that by human ignorance! Were it not so infinitely sad the thought would be irresistibly amusing."

We assure Mr. Cook that the essentially laughable feature of that attempt to get away from a most important spiritual inculcation, is that he has not dared to meet the logic of it, and has therefore sought to misrepresent it. St. John, not St. Paul, enjoined upon his followers the necessity of being circumspect in their intercourse with returning spirits, and said, "Try the spirits whether they are of God." He enjoined nothing about trying the "oversoul" whatever, or anything that would bear such a positive perversion of his language and the meaning of it. That is but a sorry way for Mr. Cook to get much credit for fairness or sincerity.

If Mr. Cook denies the wisdom of the injunction, "try the spirits whether they be of God," yes, and the importance of it too, so much the worse for Mr. Cook. Every medium, and every investigator of Spiritualism, who has had even a limited experience in observing spiritual phenomena, has realized the necessity of heeding that injunction. Is it impossible, or even a difficult thing, to "try the spirits" who return and manifest themselves, whether they come with good or evil designs and objects? We can say, from long experience, that nothing is easier. We have never known any evil spirit to successfully accomplish his purpose when properly tried by those he would have wronged and deceived, and we never have known any good spirit that took any exception at being respectfully questioned. We do not think that there are any essentially evil spirits but that there are spirits that seek to do evil, either wilfully or ignorantly, we know that Mr. Cook would not venture to deny. The only way they can be prevented from doing the evil, we know, is to carefully and firmly try and correct them. Mr. Cook then says:

"It is generally maintained that our guide in matters spiritual should be the same that serves us in matters temporal—common sense. Now what do we understand by common sense? If anything, we mean ordinary experience, and this, it requires no demonstration to prove, is in no wise correlated to things spiritual."

If there was any doubt about the condition of Mr. Cook's mind before he made that public declaration, there can be none now. It is very plain that even Mr. Cook himself realizes that he put common sense aside when he set himself up as The Oracle of Spiritualism. Without that useful commodity to keep him straight, Mr. Cook is cutting a sorry figure truly. There is some hope for Mr. Cook's mental restoration, for he seems to have enough reason left to know he is destitute of common sense. But let us follow him further:

"The mass of mankind have no higher perceptions than pertain to every-day life. Hence the vulgar, the common, the mere 'bread and butter' routine they prove themselves egregiously blunders. A few there are in whom all the experience of the past seem to be centered, and these are the men that govern the world with wisdom. Through patient study of man in the mass, through all known times, there is finally developed what may be called an historic sense, the constituents of which are causality and comparison. That is in no wise 'common sense,' but a conception that brushes aside the cobwebs that blind, at best, short-sighted human vision, and observes things in relations several times removed from present manifestations."

Thus we see Mr. Cook, finding himself compelled to confess that his views on matters spiritual, will not stand the test of common sense. He therefore seeks to substitute for this indispensable mental condition what he arbitrarily designates "historic sense," and he is foolish enough to claim for this originally invented faculty of sense that it enables its possessors to see further into the spiritual millstone than those who have only common sense to assist their vision. We very much fear that Mr. Cook has no more of "historic sense" than he has of common sense, and that the only sense he has at his command is very diluted nonsense when he comes to play spiritual oracle. But let us go on; we may come to something else that has a trace of sense in it. He says:

"As there is an elevated earth atmosphere in which, with specially developed perceptions quite other than 'common,' a certain class of gifted minds see man in his relations to the things around him, so there is a spiritual atmosphere beyond the range of the so-called influences that govern our desires, in which some things that appear very foolish and wicked to 'common sense' are discovered to be infinitely wise."

We have more than once heard such wisdom as that inculcated, but we do not remember to have before met with it outside a lunatic asylum. The only fit place for people who hold common sense in contempt, and absurdly flatter their excessive vanity by imagining that they breathe an atmosphere that is not the common enjoyment of all their fellow beings, is in some lunatic asylum until they learn to value common sense. We may reach a lucid point in this wild vaporing, so we proceed to quote from it:

"To say that spirits should come as wise beings, suggests the inference that we are able to recognize wisdom. To say they should come clothed in an atmosphere of refined spirituality, raises the presumption that we have spiritual perceptions. Now it is unfortunately true that we have neither wisdom nor knowledge of things spiritual—only practiced 'common sense'—and because spirits do not conform to this standard we utterly deny their existence or call them evil."

We do not know who Mr. Cook knows of beside himself, who claim to be Spiritualists, that have neither wisdom nor knowledge of spiritual things. We question very much whether he can find his counterpart in lack of common sense, wisdom and knowledge about matters that are so very plain to the most ordinary minds. Mr. Cook proceeds:

"There is a deal of talk about the danger of giving up your individualities in our intercourse with spirits. This is analogous to the demand for 'proofs' that shall bear the test of common sense. Our individuality forsooth! What does it mean? If it means anything outside of the Spiritual sense, it has reference solely to the so-called in nature. Be sure of this, if you desire to make spiritual progress, what is commonly known by 'individuality' is precisely the thing above all others, that must be laid aside. Individuality worships mammon, lusts after power, is centered in selfishness, is dogmatic, ignorant and utterly ignoble."

We have followed Mr. Cook thus far only to find him acknowledging that he has neither common

sense nor individuality, which renders him just as near being nobody as it is possible for a man to render himself. And it is this human nondescript, a man without common sense or individuality that is guilty of the folly of undertaking to tell everybody everything concerning those things of which he possesses neither wisdom nor knowledge, viz: Spirits, Spiritualists and Spiritualism; and to reduce the whole of these to a system of classification that defies common sense, "historic sense" or any other kind of sense to conceive of.

Says Mr. Cook:
"Spiritualism is threatened with three forms of cancerous growth, any one of which may do serious harm to the whole body, if the parts affected are not judiciously separated from the mass. One is almost an alien element."

It is not difficult to understand to whom Mr. Cook refers in this one of his branch classification. It will be seen with what sovereign contempt the Oracle, Mr. Cook, treats his predecessors in the oracle line, in the following extract from his lecture:

"In its active form Spiritualism is neither more nor less than mediumship. Now mediumship, as we know, has been so effectively 'weeded out' under the process in vogue with this faction that what there is left is scarcely worth quarrelling about. There only remain to tell several ancient authorities—burned-out, mediumistic elders, whose very existence is almost forgotten, though in years gone by they gave forth somewhat of the true flame and light of inspiration, an inspiration true enough to the day and hour of its birth, but now as useless as any other thing that is outlived. If these oracles are now covered out of sight by the dust and neglect of time, they have only themselves to thank. Each imagined he alone was the true prophet, and whatever the spirit spoke through him was the word of the everlasting angel. When others spoke with the voice of the spirit they turned upon them with a fine scorn. How could anything not revealed unto them be the truth? And while thus they sat in high places, clinging to the dead past, and refusing to believe that truth could come after them, their fires went out. With useful visage, there is now and then some rummaging among the dead ashes of a once cherished 'Harmonical Philosophy,' or disjointed and corpse-like fragments, out of which to construct a code of ethics; but these efforts are painful even to the most devoted friends, and elicit only commiseration. The dead past is rapidly burying its dead. Oh! the littleness of human vanity in the scale against divine progress! It is a humiliating comparison, a pitiful spectacle."

"Does this self-indulgent mutual admiration society suppose it can do ought without mediumship? They may answer 'No,' but will add, 'We propose to dictate the kind; this or nothing.' Nothing he it then. The mediumship that is good enough for the spirit-world must be good enough for us; we have absolutely no choice. Mediumship is what it is, because representative of the spiritual unfolding going forward, and this process can in no wise be forced by any artificial methods on our part."

"The 'weeding out' process is obviously a failure. It has subjected many of our physical mediums to cruel persecution, but beyond this it has no appreciable effect. So far as my observation extends, none of the alleged 'exposures' has compelled the medium involved to forego his or her calling. Mediumship and Spiritualism remain synonymous terms. The one represents the totality of the other. In plain language, what this self-assumed 'respectability' in Spiritualism has thus far accomplished, when summed up, amounts to a series of assaults, generally on offending and defenceless women. This is the extent of its victory—its shame and degradation."

We think that cancerous growth has very effectually exhausted itself, if the case is just as Mr. Cook's diagnosis makes it appear. This is the first trace of common sense we meet with in Mr. C.'s lecture. How he came to allow common sense to have even so limited play over his mind, is a matter of surprise to us, in view of the previous profusion of nonsense.

Mr. Cook then says:

"Another is a disease more difficult to diagnose. It presents certain characteristics that are purely personal and therefore ephemeral and scarcely worth noting; but it displays also the fullest development of a general tendency, the belief in rampant evil. The belief in spiritual evil leaves the concomitant of spiritual undevelopment or blindness."

One would think that this cancer, if it be a "cancerous growth" may not "do very serious harm to the whole body." Remember this is one of those three threatening "cancerous growths" that frightened the unbalanced reason of Mr. Cook, and set him to lecturing in the wild and irrational manner he was doing. Continuing to define this second form of what he calls "cancerous growth" he says:

"Practically, this disease is now localized. The virus that once permeated the whole body, has been gathered into a small compass. Within the space to which it now moves with painful violence. It is my opinion that Philadelphia will have the distinguished honor of burying Spiritualism. That the old fellow should die needs no demonstration. That he should take the form of Jesuitism, is the refinement of an eternal fitness of things. After so long and successful a career, it is meet that the devil should die hard. The death agony is terrible to behold. His fiendish writhings raise a dust, that, like a pall, spreads over a large part of the Spiritualist heaven, and the efforts in certain quarters to vanquish this Stygian, impalpable monster, fairly border on the heroic."

This is what is the matter with Mr. Cook. He undertook to defend that same devil by trying to save him from public exposure, and the punishment he received at our hands, for his folly has made him imagine us by far mightier than we claim to be. All this is but the opinion of a man that confesses he has no common sense or individuality. It is only such lunatics that will undertake to ignore facts and substitute for them the vagaries of a disordered imagination. Mr. Cook seems to have as much contempt for almost universally occurring facts as he has for almost universally prevailing common sense. It is fortunate for Spiritualism that Spiritualists of his class are mostly confined to the enclosures of insane hospitals. Of the third class of "cancerous growth" Mr. Cook says:

"The third and last on this list is a sluggish disease, and spiritually dwarfs the patient. It is Spiritualism with the soul taken out of it. It grovels in dust. Its angels are cut in molds of clay. It is even bedecked with the tawdry tinsel of worldly vanity, and stifles all spiritual aspirations with its worldly limitations. It is materialism. It is the method of counting eternally with an eight-day clock. It measures infinity by a yardstick. It has finally been pushed to the extreme length, and the reaction that will ensue cannot fail to advance true spiritual ideas."

Who are of this third class of "cancerous growth" Mr. Cook has not intimated and we may therefore conclude it is a vagary of his imagination. But we have already given more of our space to Mr. Cook than we had to spare and will, therefore, show that as the self-constituted Oracle of Spiritualism, he imagines it is his business to help its open enemies to make it appear as absurd as possible. That he should have had the assurance to insult the good sense of an audience of Spiritualists, as he did throughout that rignarole of nonsense, shows very plainly that he was not mistaken, either in the stupidity or unreasonable forbearance of his hearers. He deserved to be

hissed from the stand. Think of it! Spiritualists listening to this impertinence in silence!

"Spiritualism is to-day little besides a bundle of human idiosyncrasies. A few there are who seem to recognize that this is truly a wise dispensation as to all its parts, and are willing to give it opportunity to work out its destiny in accordance with exalted wisdom; but the majority—and among these must be reckoned many so-called 'authorities'—bring to this work only narrow views and prejudices, and first of all cannot rest until they have relieved themselves of an effort to impose on the movement their own limited conception as the measure of its growth."

Anything more essentially hostile to the Spiritual Movement has never been uttered by any honest enemy of Spiritualism. Nothing could be more unfounded than such wholly unwarranted assertions as those. Nothing that A. J. Davis, Hudson Tuttle and John C. Bundy have said to depreciate that movement has approached it in arrogance and contempt. The fourth oracle is no more tolerable than were his three illustrious prototypes. The oracle business has been entirely overdone as Mr. Cook will find, when he comes to his senses, after being confronted with his senseless verbiage. Poor fool, look at yourself, and be silent until you have something to say that comports with common sense. Spiritualism without common sense is confined to Class Cook—Order Cook—and Genus Cook, and there is but one specimen in existence.

"FACE THE MUSIC," GENTLEMEN.

It will be remembered that in this paper of the 7th inst., we, at some length, expressed our views as to the course being pursued by the *Banner of Light* people and Dr. S. B. Brittan, to inveigle Spiritualists into raising a fund for their mutual benefit; and this under a manifestly preposterous and illusive pretence of helping the cause of Spiritualism. The following is the only reply which they have dared to make to our scathing exposure of their scheme to put money in their purses at the expense of others who are unselfishly seeking to uphold the truth. This reply is marked throughout by that Pharisaical cant and whine which has characterized the course of the *Banner* since the death of the brave and honest William White. Time and again have these journalists sought indirectly to place us in a false position, in order to excuse their own public delinquencies; and we are sorry to say that this has been done in the most indirect, evasive and cowardly manner. We intend to have no more of this, if the exposure of their duplicity will have that effect. We will first let them have their full say through MIND AND MATTER, and will then criticise their conduct as we think it deserves.

In the *Banner of Light*, of the 14th inst., is the following string of insinuations and evasions:

SPECIAL CORRESPONDENCE OF THE "BANNER OF LIGHT."
FRIENDLY EPISTLE FROM THE EDITOR-AT-LARGE.
To the Editor of the *Banner of Light*:
In order to save space, which must be faithfully devoted to more important public interests, I may here, once for all, respond briefly to the suggestions of several personal friends, private correspondents and all others who would have me engage in personal controversy which at best are always unprofitable. Life is so short, and its duties and obligations of so sacred a nature, that we cannot for a moment entertain the idea of such a departure from the established habit of a lifetime. There are so many great questions which really concern the general and lasting interests of mankind, that any extended presentation of personal grievances would be out of place in a *Banner of Light* and undebasing the character of a spiritual reformer. The questions referred to demand serious thought and practical illustration. I have little disposition to ensure the conduct of others, much less would I presume to pass judgment upon their motives. I cannot, however, conscientiously suspend my appropriate work to engage in personal disputations, which seldom fail to generate acrimonious feeling and the bitterness which produces lasting alienation among those who would dwell together in unity. In pursuing this course I am reminded of a worthy example in the editorial management of your paper. Its general freedom from offensive epithets and unjust animadversion of the views and conduct of others has always inspired respect and admiration.

Should one come to us having a commission to throw dust in the eyes of the rest of mankind, we might properly question the utility of his mission and conclude that it might be safe to abolish his office. If there are persons so employed who seem to love their occupation, we do not propose to act in the capacity of sharp detectives in bringing such people to the bar of retributive justice. How far they are morally responsible for their conduct we may not infallibly know. When a proper example fails to exercise a salutary restraint, we may leave them to run the length of their tether, and to measure the consequences of their folly by the line of a painful experience. History has recorded the names and deeds of men who seem to have been born to illustrate the great diversities of human character, and the extreme possibilities of individual destinies. Jesus and Judas, George Washington and Benedict Arnold, performed their parts respectively in the world, and who shall say that such opposite characters were not necessary to the completeness of the divine drama of republicanism liberty and Christian civilization. If one has an unpleasant and thankless part to perform, and his peculiar work inspires a feeling of displeasure and disgust in others, it may be his misfortune, for which he is deserving of commiseration. Let us, as far as possible, draw over all such the broad mantle of that charity which blunts individual responsibility, and sheathe the sword of Justice in a velvet wrapper.

No man however ambitious in his aims, may aspire to the office of manager in this great theatre of human events. It is not our purpose to take up another man's role; to divide public attention by any superfluous device or by-play with parties behind the scenes; nor are we disposed to crowd the other actors off the stage by any imaginary skill in fencing. The supernumerary who performs his humble part with an honest purpose is entitled to receive our right hand of fellowship. Personally we only demand space for earnest action and the measure of freedom which is our birthright. But we cannot be expected to ask permission to play our own part in the performance, and our friends are tempted by worldly considerations for the privilege of assisting us in our work. In this case their own pleasure is a supreme prerogative. There is no spiritual hierarchy to determine what we may or may not do in the exercise of our personal right to labor in the common vineyard. Happily, in the absence of such an institution the individual may be wisely left to pursue his own course, and in the performance of his work to hold in supreme respect the sober dictates of reason and conscience.

We have strong desires, an earnest purpose and modest expectations. All we impudently demand is necessary room for healthy exercise, liberty to do our work in our own way, and to accept of such aid as may be freely given. For these privileges we of course offer no supplication. The American type of manhood does not descend so low. If it is proper to render thanks on this occasion, let the offering be made to the Father of our spirits and the fathers of the Republic from whom we derived the priceless inheritance of civil and religious liberty. Most men who have labored long for the defense of unpopular truths, and in the interest of universal humanity, have had various restraints imposed upon them, and many obstacles thrown in their way. Something of this kind has been, and may still continue to be, an element in our personal experience; and yet it is worthy of observation that the avowed enemies of Spiritualism have neither disputed our natural right to find our own place under the laws of mental and moral gravitation, nor the propriety of performing our legitimate work after the manner of our choice. On the whole, we have, perhaps, been fortunate in our experience, since other men may have rendered better service and fared worse at the hands of the evil spirits of jealousy and personal ambition. We know that many worthy men have been tempted by worldly considerations, and otherwise sorely tried to test their devotion to truth and righteous living, and to place the fair record of their fidelity beyond dispute. Paul was not the only spiritual reformer who may have discovered "a thorn in his flesh, the messenger of an adversary to buffet him."

In entering upon the work assigned me, I have not consciously given offence to any man. While I have never solicited the special fellowship of any clique or party, I have

ever desired to preserve the most cordial and fraternal relations with all men, especially with those who belong to the household of a living faith and a modern Gospel. I accept no authority but Truth fully expressed; I would wield no influence but that which necessarily accompanies its proclamation. I am not here to dogmatize on any subject; I do not propose to meddle with any other man's affairs; I will not limit his independence of mind by doing his thinking for him; nor do I contemplate the smallest supervision of the work of the spiritual press, beyond the reading of the papers and the right of private judgment of the character and value of their contents. My labors will be performed in another and a broader field. In bearing the white flag of a rational Spiritualism into the camp of its enemies, I am happy to know that I cannot possibly get in the way of those who may not be pleased to accompany the expedition.

Every day brings me new evidence that the work we have undertaken is positively demanded by the exigency of the times. Papers are being forwarded from every quarter of the country, with marked articles which the Editor-at-Large is expected to review in the interest of truth and as necessary vindications of its friends. I am also in receipt of letters from eminent persons in England and France, assuring me that they regard the proposed work as of the greatest practical importance. If the noble efforts of the spirits, the earnest co-operation of the *Banner of Light*, and the other contributors to the Fund are properly sustained by others, we shall doubtless be able to present some rational views of Spiritualism to at least a million of people before the close of the present year—people who never read our papers, and before whom the only exhibition of the subject hitherto may have consisted of base caricatures.

Let personal and acrimonious disputations cease forever. Among those who recognize one divine Father of all, and all men as one common Brotherhood, such controversies are manifestly out of place. Let us give our attention to essential principles, to spiritual ideas, and to practical measures. For the honor of a great cause which has been long defamed abroad and abused at home, let us give more time to devout meditation and earnest work.

S. B. BRITTAN.
80 West Eleventh Street, New York City,
February 9th, 1890.

It will be seen, by the first sentence in that letter of Dr. Brittan, that "several personal friends, private correspondents, and others" had urged Dr. B. to answer our criticism upon his conduct, and that of the proprietors of the *Banner of Light*. That is just what he should have done, if any success whatever is to be the result of that conduct. This most natural and reasonable request of his "personal friends and private correspondents" Dr. Brittan reproves with sublime complacency, saying, "we cannot for a moment entertain the idea of such a departure from the established habit of a lifetime." Before we are through with Dr. Brittan we shall show those "personal friends and private correspondents" of his, that the "established habit of a lifetime," to which he refers, is to assail those he fears with insinuations that are as untrue as they are mean and cowardly.

Dr. Brittan then puts himself behind Mr. Colby, thinking to avoid the lash of justice in that way. He says:

"In pursuing this course I am reminded of a worthy example in the editorial management of your paper. Its general freedom from offensive epithets and unjust animadversions of the views and conduct of others has always inspired respect and admiration."

Let us see how much sincerity, truth and honesty there is in that evasive and cowardly excuse for neglecting a public duty. Remember that Dr. Brittan has publicly announced himself as Editor-at-Large, in which representative, or rather pseudo-representative capacity, he assumes to speak for Spirits, Spiritualists and Spiritualism; and that his claims and qualifications for that position we have impeached and disproved. How does he meet our impeachment? Let us see. He says:

"Should one come to us having a commission to throw dust in the eyes of the rest of mankind, we might properly question the utility of his mission, and conclude that it might be safe to abolish his office. If there are persons so employed who seem to love their occupation, we do not propose to act in the capacity of sharp detectives in bringing such people to the bar of retributive justice. How far they are morally responsible for their conduct we may not infallibly know. When a proper example fails to exercise a salutary restraint, we may leave them to run the length of their tether, and to measure the consequences of their folly by the line of a painful experience. History has recorded the names and deeds of men who seem to have been born to illustrate the great diversities of human character, and the extreme possibilities of individual destinies. Jesus and Judas, George Washington and Benedict Arnold, performed their parts respectively in the world, and who shall say that such opposite characters were not necessary to the completeness of the divine drama of republicanism liberty and Christian civilization."

Read that, and re-read it, in order that you may clearly understand the man who has had the insolence to assume the especial championship of the cause of Modern Spiritualism. Every word of those most gross and personal insinuations were intended for ourself, as every one who read our arraignment of Dr. Brittan will perceive; and yet this deceitful man was guilty of the folly of pretending that the Editorial conduct of him-self, and Mr. Colby, (his exemplar) is marked by "freedom from offensive epithets and unjust animadversion of the views and conduct of others." Could hypocrisy and malignity be carried to any greater extreme than in this bungling attempt to avoid editorial responsibility? If it can be exceeded, where? And by whom?

But we confess we are amazed at the infatuation that prompted Dr. Brittan to call public attention to himself and Mr. Colby, as he has done in this attempt to place us in a false position. We ask you, Spiritualists, who is it that has come to you claiming to have "a commission to throw dust in the eyes of mankind?" We have not been, for months, seeking to wheedle mankind out of their money by throwing the "dust" of "Editor-at-Large" in their eyes. It is Dr. Brittan and Mr. Colby who have been assiduously engaged in that occupation. We have not only questioned "the utility of their mission" and concluded that it was "safe to abolish their office"; but we have felt it our duty, "to act in the capacity of sharp detective" in bringing them to the bar of retributive justice. That Dr. Brittan and Mr. Colby should be opposed to our course in that matter is very natural.

"No rogue ere felt the halter draw,
With good opinion of the law."

We do not intend to stand by and see these gentry swindle people, in a way that would disgrace a professor of the "drop game," without at least pointing them out to those who are to be swindled. Where is the difference; whether people are to be swindled with a stuffed pocket-book, or a puffed and stuffed Editor-at-Large? We can see none whatever, and these Spiritual "Jeremy Diddlers" will do well to begin to try to show wherein the difference lies. At all

events we do not intend to let "them run to the length of their tether." We propose to bring them to a stop at once. As Dr. Brittan and Mr. Colby have seen fit to insinuate that our relation to them is analogous to the relations between "Jesus and Judas, George Washington and Benedict Arnold," we now ask for judgment in the case, at your hands, dear reader. Who was it, (who was induced by the love of gold, as we are told,) that dishonored himself forever? Was it not Judas?

Who was it that was induced by avarice, ambition and jealousy to sell his fair fame to his immortal shame? Was it not Benedict Arnold? Who are they, in the "Editor-at-Large" business, "who seem to love their occupation" so much, that they are imitating these bad precedents of Judas and Benedict Arnold, by clutching after gold and public notoriety? We have had no \$1060.85, obtained by deception, placed at our disposal. We have not had so much as one cent given to us in that way. We are certain neither Dr. Brittan nor Mr. Colby (egotistical as they are by nature and habit) will claim that they or either of them are in any respect analogous to Jesus or George Washington. We tell them frankly that we cannot appreciate their intended compliment in comparing us to those venerated personages.

It was left for Dr. Brittan to demonstrate what style of theatrical performance he has chosen for his model, in performing the leading part in the *Serio-Comedy* of "Editor-at-Large." He says:

"No man however ambitious in his aims, may aspire to the office of manager in this great theatre of human events. It is not our purpose to take up another man's role; to divide public attention by any superfluous device or by-play with parties behind the scenes; nor are we disposed to crowd the actors of the stage by any imaginary skill in fencing. The supernumerary who performs his humble part with an honest purpose is entitled to receive our right hand of fellowship."

Spirit of George, the Count Johannes! and your great rival, Dr. Landis! Do you not wish you had never been born? You are so far out-topped by this great theatrical performer that you appear like the poor supernumeraries to whom your patronizing prototype extends the right hand of fellowship. We deem ourselves most fortunate, inasmuch as the great star-performer, Dr. Brittan, cannot get us down to the level of the poor *supers* in the play of "Editor-at-Large." We know we are not behind the scenes, and do not see the slightest prospect of being driven off the stage. We propose to make the play particularly lively for the great actor, and will give it its climax by stepping aside, at the proper time, and allowing the bewildered star to plunge headlong amid the jeering lookers on.

Dr. Brittan labors through the large part of a column to show that some person is seeking to interfere with his rights as a man and actor. Who that party is he does not say, nor do we know. If the Doctor will only tell us who the rascal is, we will see that he lets the great actor alone. We profess to know a little about the art of fencing, and we feel that we can protect him from any such interruption while the play is going on. We are determined to see the *Comedy* go through. Dr. Brittan says:

"In entering upon the work assigned me, I have not consciously given offence to any man."

What work, Doctor? Who assigned it to you? That is just what it concerns the friends of Spiritualism to know. You tell your readers very specifically what you do not intend to attempt; but you are entirely too indefinite about what you intend to do and expect to accomplish for all that money that you and your friends are begging from Spiritualists. You say:

"My labors will be performed in another and a broader field. In bearing the white flag of rational Spiritualism into the camp of its enemies, I am happy to know I cannot possibly get in the way of those who may not be pleased to accompany the expedition."

As a friend of Modern Spiritualism we think the proposed field of Dr. Brittan's labors is too broad for the welfare of that cause, and therefore we propose to fence it in, to some extent, by having matters a little more clearly defined. In the first place, Doctor, what do you mean by the white flag of "rational Spiritualism?" What kind of Spiritualism is that? In what respect does it resemble Ancient Spiritualism, Modern Spiritualism or the Harmonical Philosophy of A. J. Davis? In what respects does it differ from any or all of the three latter phases of Spiritualism. We all know what Modern Spiritualism is; and for one we intend that it shall not be supplanted or interfered with in the grand work that the spirit-world has been, and is accomplishing through their despised, neglected and persecuted media, by their proofs of the after-life and the teachings relating thereto, which they convey through the phenomenal facts with which they are trying to instruct earth's people. If Dr. Brittan means Modern Spiritualism, why does he not say so? To speak of "rational Spiritualism" is to speak of nothing that can be defined. The Brahmin, the Buddhist, the Parsee, the Mohammedan, the Roman Catholic, the Greek Catholic and the sectaries of all religious denominations, claim that they are the votaries of "rational Spiritualism." We infer, therefore, that Dr. Brittan means Modern Spiritualism by that irrational term.

Now we are entirely opposed to placing the banner of Spiritualism in the hands of such a fool or traitor, as Dr. Brittan avows himself to be. The place for that banner is not in the *enemies camp* where Dr. Brittan proposes to place it, but at the right of the battle front of the true friends of the Spiritual movement. There it is and there it will remain, and death to the traitor that would bear it into the camp of the enemy, unsupported by the whole host of the spiritual forces. The man who dreamed that such insensate folly, would be

tolerated, is unfit for any position of trust in the great spiritual movement of the day. In view of such a manifest penchant for the camp of the enemy as the proper depository for the banner of Spiritualism; Dr. Brittan will hardly blame us if we conclude there was singular appropriateness in his allusions to Judas and Benedict Arnold, as characterizing his position. He ought to remember the fate of those characters, and have sense enough to shun it. Says Dr. Brittan:

"Every day brings me new evidence that the work we have undertaken is positively demanded by the exigencies of the times. Papers are being forwarded from every quarter of the country, with marked articles which the Editor-at-Large is expected to review in the interest of Truth, and as necessary vindication of its friends."

Well, admitting that it is so, what have you done towards discharging your assumed obligations as "Editor-at-Large?" The *Banner* says you have already received \$843.85 for your services. What have you done towards earning that money as "Editor-at-Large?" What one of all those newspaper attacks on Spiritualism, by its open and avowed enemies have you met? What one of all those hostile papers has so much as deigned to notice you either as Dr. Brittan or "Editor-at-Large?" We are greatly mistaken if Dr. B. does not find himself the object of contempt and ridicule, by the whole editorial fraternity, from the time he begins to exercise his self-imposed and assumed prerogatives as "Editor-at-Large." We have a strong coat tightly buttoned around us, while we write this, or otherwise we could not hold the pen for laughter.

"To laugh were want of goodness and of grace,
But not to laugh exceeds all power of face."

We will close this ungloved handling of Dr. Brittan and Mr. Colby, in the Editor-at-Large Swindle, with calling the attention of the contributors to the "Editor-at-Large Project," (as its projectors call it) of the prospective desertion of his post, by the Editor-at-Large, and his journalistic colleagues, Messrs. Colby and Rich. Dr. Brittan says:

"If" (when!!!) "the noble efforts of the spirits, the earnest co-operation of the *Banner of Light*, and the other contributors to the fund, (I have suggested)," are properly sustained by others, we shall doubtless be able to present some rational views of Spiritualism to at least a million of people before the close of the present year," etc.

And if, "the spirits, the earnest co-operation of the *Banner of Light*, and the other contributors of the Fund" are not properly sustained by others what then? That if is the most significant word in all that labored attempt of Dr. Brittan "to throw dust into the eyes of mankind." It forebodes a certain collapse of one of the three most absurd attempts that were ever made by mortals to take the Spiritual Movement out of the control of the spirit hosts. Andrew Jackson Davis's delusion, called the Harmonical Philosophy, was the first; Col. John C. Bundy's scheme to sell out to Jesuitism, through the perversion of the *R.-P. Journal*, was the second; and this Editor-at-Large project of Dr. Brittan and the *Banner of Light*, to carry the Flag of that movement into the camp of the enemy, with no other defenders of it than such resistance as they could offer, is the third. These movements are one and all stranded and are already lying high and dry on the sand drifts of human folly, and nothing will ever set them afloat again.

Friends of Spiritualism, we assure you it is a waste of effort to try and render them of any use. Turn in, all hands, and help the Spirit-world to perform their momentous mission, by aiding them to develop, defend and sustain such mediums as are faithful to the trust assigned them by the spirit friends of Modern Spiritualism. Waste no time, means and effort in helping those whose selfishness, and ambition to lead and control the Spiritual Movement, constitutes its most formidable impediments. If you want to worship human idols, join some Christian Church, Catholic or Heretical; or some political party, where your worship may bring you the pelf you seek; but spare Spiritualism that humiliation.

Modern Spiritualism is not a man-made movement; and will not be a man-ruled, or man-hindered, or man-represented movement; and he who thinks otherwise will learn to his sorrow that such is the fact.

We would be glad to be spared the necessity of the discharge of the Provost duty which we find no one else willing to accept; but we have our orders from headquarters, to bring to an end all dissensions in the Spiritual Camp, and we will do it at whatever cost of time and trouble. The time is coming for a general forward movement, and it will begin when all Spiritualists are willing to follow the lead of the spirit-world and not before. Why will you make such severe discipline necessary? Let us have peace within the spiritual lines at least, and soon there will be no enemy outside of them to fight.

Special Notice from "Bliss' Chief's" Band.

"Me, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, James A. Bliss, this office.

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THE OUTCOME OF CHRISTIANITY.

The following is a copy of a printed circular which has been very generally distributed throughout Philadelphia, and which we suppose has been as generally distributed elsewhere. The object of those who are interested in the designated enterprise in putting out this circular, is one that should start the blood of all who prize mental and spiritual freedom, with fiery intensity whirling through every artery and vein. That such blasphemous pretensions should be put forth in this advanced and enlightened day and country shows that too long has the poisonous and soul-corrupting teachings of the Roman Catholic Hierarchy been allowed to go on its way unopposed. We intend that this shall no longer be, if a vigilant watchfulness and prompt exposure of ecclesiastical fraud and villainy will put a stop to it. But to the circular. Here it is:

"NEW MELLERAY ABBEY,
"P. O. Box 1571, DUNQUEE, IOWA,
"November 1st, 1879.

"To pay off a heavy debt on our new, half-finished Abbey, we shall have two daily Masses—one for the living and one for the dead—paid every day, for a period of fifty years from date, in which those who give a donation of \$100 shall participate for fifty years. Those who donate \$50 shall participate in the fruits of said two daily Masses, for twenty-five years, and so in proportion down to \$1, for which donors shall participate in said two daily Masses for six months from date of their donation."

"Collector will please write the name of each Donor, the date and amount of donation after a No. When the sheet is filled return it to me, with the amount collected. I will endorse it, with a receipt, and return to you. The donors will then see that their donations have been received, and that they will participate in the two daily Masses."

"Collectors who will fill a sheet, will receive a Letter of Association."

Accompanying the above circular is a medal called "The Cross of St. Benedict," and the following description of the same:

"The origin of this Cross or Medal of St. Benedict can be traced, if not to St. Benedict himself, yet to a very early date; but the devotion became more general from the following event:

"Bruno, afterwards Pope, when still a youth, was poisoned by the bite of a venomous reptile, and after two months of intense suffering, lost the power of speech and found himself at the point of death. In this extremity he beheld, in a vision, a luminous ladder reaching from his bed to heaven, and on it he saw St. Benedict, who, descending, touched Bruno's swollen face with a luminous cross, which he held in his hand, and cured him instantly. Thus miraculously cured, Bruno joined the Order of St. Benedict, and in 1014 became Pope under the name of Leo IX."

"In order that this medal may be a salutary means in all our necessities of soul and body, but especially a guard against the assaults of the evil spirit, the Church, for its blessing, ordained special exercises and prayers. Innumerable facts show that the faithful, by the pious use of this cross and the invocation of St. Benedict, receive extraordinary graces from God; spiritual graces, sudden conversions, especially at the hour of death; preservation of mothers in child-bearing, instantaneous cures; protection against thunder and lightning, storms, sickness, poison, plagues, dangers, and against all the influences of the wicked spirit. It is also a most powerful preservative from all evils for the future. The medal may be worn round the neck, or in any way we like on the body. It may be placed upon our doors, or kept on the part affected. When animals are diseased it may be immersed in the water they drink. We may kiss it for gaining indulgences. In all cases, whenever we wish to derive benefit from the said medal, we might say five *Gloria Patri* in honor of Jesus Christ's passion; three *Ave Maria* in honor of the B. V. M., and one *Pater Noster* in honor of St. Benedict, which prayers it would be well to say every day in order to enjoy more abundantly the fruit of this holy devotion."

"INDULGENCES ATTACHED TO THIS CROSS."

"Pope Benedict XIV, by a decree of December 24th, 1741, granted numerous indulgences to those who wear this medal, the most important of which are the following:

"1. To such as say the Rosary once a week, or the Office of the Church (of the B. V. M. or the Office for the Dead), or the seven penitential Psalms or the Psalms of the gradual; who visit prisoners, or the sick who succor the poor, who say or hear Mass, a Plenary Indulgence is granted, under the usual conditions, on Holy Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, on the principal Feasts of the Blessed Virgin, and on the Feast of St. Benedict (March 21).

"2. An Indulgence of seven years for saying the Rosary in honor of the Immaculate Conception of the B. V. M. in order to live free from sin, and to die in a state of grace.

"3. Once a week an Indulgence of twenty years for praying daily for the expiation of heresies.

"4. An Indulgence of one-third of one's incurred penalties for sin, for the conversion of a sinner either by exhortation or by good example.

"5. The Indulgence which the Holy Father grants to those who in Rome receive the Solemn Pontifical Blessing on Holy Thursday and on Easter Sunday, can be gained by those who, in these days, pray for the Holy Father and the exaltation of the Church.

"6. Those who pray for the increase of the Order of St. Benedict in all the good works of the Order.

"7. A Plenary Indulgence is granted to him who, in the hour of death, after the reception of the Sacraments of Penance and the Holy Eucharist, and without perfect contrition, recommends himself to God, and invokes, with his lips or within his heart, the Holy Names of Jesus and Mary."

"8. All the above-mentioned Indulgences can be applied to the souls in Purgatory."

Such are the inducements held out by Father Bernard, Prior of New Melleray Abbey, in the name of the Roman Catholic Hierarchy, to those who are so blindly ignorant and habitually deluded as to suppose there is any value in them whatever, to contribute money for the maintenance of the swindling shop of which he is the head. What does this wholesale granting of "Dispensations and Indulgences" mean? Dispensations from what? Indulgences for what? It was just this vile corruption and blasphemous incitement to sin and crime that drove the sturdy old Reformer Martin Luther, in the fourteenth century, to defy that sink of hierarchical iniquity, the Papal See, and to shake the Roman Catholic Church to its foundation. This was in priest-ridden Europe, four hundred years ago. The attempt to revive that infernal ecclesiastical policy in any of the European States would call forth the death-knell of Papal rule from the State or States in which the attempt should be made. Not even in Italy or in Spain would such a preposterous and pernicious church policy be tolerated. And yet, so presumptuous have the Roman Catholic Hierarchy in this country become, that they have the audacity to seek to revive a policy that the darkest ages in human history would not tolerate. Can this thing go on without one of two things taking place, either the extirpation of the Papal Church in America, or its complete triumph, after one of the most bloody contests that the world has ever known. A body of men who seek to deceive the citizens of this Republic into believing that they can commit sin and crime with entire impunity and freedom from moral responsibility, whatever they may call themselves, are conspirators against the dearest rights and interests, not only of the people they deceive, but also against the whole people of this country.

Modern Spiritualism has come none too soon,

with its overwhelming array of facts, to put an end to such vile and selfish corruption. Indeed Modern Spiritualism affords the only means of breaking the power of a church organization that has enslaved the world. The nineteenth century has no more use for the Saints of the Christian Church than it has for the gods, demi-gods and ascended heroes of pagan ages. St. Peter has no more control of the destiny of human souls than had the Ram-headed Jupiter Ammon.

The spirits of those who have passed on to the higher life, who were the unselfish benefactors of the race while on earth, have found the means to throw the blazing light of truth upon these priestly devices, and they are soon destined to become as impotent in the future as they have been all-powerful in the past.

EDITORIAL BRIEFS.

READ Dr. R. C. Flower's advertisement on another page.

Dr. J. M. PEEBLES has been invited to deliver the opening or valedictory address in the hall, 124th Street and 3rd Avenue, New York City, recently secured by the Spiritualists for their regular meetings.

Dr. R. C. Flower will speak for the Co-operative Association of Spiritualists, at Assembly Building, corner Tenth and Chestnut streets, next Sunday at 2½ o'clock. Subject, "The rights and opportunities of woman." In the evening he will answer questions if desired.

Among the many able journals that advocate the Spiritual Philosophy, none stand higher in the estimation of the reading public—friends and foes alike—than *MIND AND MATTER*, published by Mr. J. M. Roberts, at 713 Sanson St., Philadelphia, Pa.—*The Havre Republican*.

MADAM M. J. PHILLIPS, M. D., formerly of Bordentown, N. J., has removed to Hartford, Conn., at the urgent request of her many patients and acquaintances. Madam Phillips has been very successful in healing the sick in the past. (See advertisement on seventh page.)

THOMAS POWERS, the distinguished sculptor, was born in Woodstock, Vt., where they are about to erect a monument to his memory. It is well-known to both Americans and Europeans that Mr. Powers was a devoted Spiritualist. Dr. J. M. Peebles met him in Florence, Italy, and had a pleasant interview with him in regard to the Spiritualistic movement in Italy.

The Havre Republican, published every Friday morning at Havre De Grace, Md., W. S. McCooms, manager; terms, \$1 per annum; is one of the outspoken secular papers who dares to recommend *MIND AND MATTER* as the best of reading for its subscribers. It is filled with interesting reading matter for all classes of people.

MRS. EMMA HARDING BRITAIN is lecturing to overflowing houses every Sunday in San Francisco, Cal., and to accommodate the public, is announced to give lectures on Thursday evenings. Her Sunday evening meetings are closed by a test seance by Mrs. Ada Foye. The combination of philosophical matter with practical illustrations is attracting the attention of many who do not usually attend spiritual meetings.

EAST LYNNE; OR, THE ELOPEMENT.—Thursday evening, Feb. 12th, the Co-operative Association of Spiritualists of this city gave a public dramatic entertainment at Assembly Buildings. The performance consisted of Mrs. Henry Wood's great moral drama entitled "East Lynne; or, the Elopement." Mrs. Eva Da Costa, a well-known actress, appeared as Lady Isabel and Madame Vine, a part in which she was perfectly at home, showing talent that few stars exhibit in our first-class theatres. She was well supported by Mr. Alfred Evelyn as Sir Francis Levison; Mr. D. L. Ormand as Archibald Carlyle, and Miss Jennie Searsfield as Miss Corny Carlyle. The latter lady is a member of the Co-operative Association, and to her belongs all the praise for the general success of the entertainment. The performance throughout was a very creditable affair, and the satisfaction of the large audience was manifested by the frequent applause that was given when fine points were made. The Association do not intend that this shall be the last of their efforts to please the general public with entertainments of this kind.

Risen.

From New York City, Dec. 12th, Sir Kt. Charles Boss Babcock, of Cour de Lion Commandery K. T., aged 61 years.

He was an earnest and devoted Spiritualist and a medium's friend, well-known among the Spiritualists of New York City. Last Summer he was my guest while he attended the Neshaminy Falls Camp Meeting, and I never can forget the earnest manner in which he narrated the tests he had received in the various manifestations he had witnessed in the presence of Mrs. C. B. Bliss. He was the especial favorite of "Billy the Bootblack," my boy guide, and said to me one day that he would be happy when he was called to join just such spirits as "Billy" in the Summer-land. He was the life and soul of the party while there, and I feel that he now has joined that glorious throng, and that our loss is his gain.

JAMES A. BLISS.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

R. C. Flower's Generous Offer.

Editor *Mind and Matter*: For the purpose of extending the circulation of *MIND AND MATTER*—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to *MIND AND MATTER*. Let all letters of this kind be addressed to me in your care.

R. C. Flower, M. D.,
1319 Filbert St., Philadelphia, Pa.

A Chicago Medium's Generous Offer.

Editor *Mind and Matter*:

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for *MIND AND MATTER* one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS.

Dr. J. C. Phillips' Liberal Offer.

Omro, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS.

Psychometrist, Clairvoyant and Magnetic Healer.

Amanda Harthan's Liberal Offer.

Editor *Mind and Matter*:

SPRINGFIELD, MASS., 437 Main Street.

I will give to any new subscriber to *MIND AND MATTER* in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums.

Very respectfully,

A. HARTHAN, M. D.

A Philadelphia Medium's Valued Offer.

Editor *Mind and Matter*:

936 N. Thirteenth St.

You may say in your paper that I will give a free sitting to any person who will subscribe for *MIND AND MATTER* for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

MRS. FAUST.

A Vitaphathic Physician's Kind offer.

J. M. Roberts, Editor of *Mind and Matter*:

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to *MIND AND MATTER*.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.

266 Longworth St., Cincinnati, Ohio.

D. Higbee, M. D., Valued Offer.

Bertron P. O., Shiawassee Co., Mich.,

January 26th, 1880.

To the Editor of *Mind and Matter*:

DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain true, but oft maligned and oppressed, sensitives or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.00, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a critical examination and valuable prescription, and send promptly to their full postoffice address. The two dollars shall bring to them *MIND AND MATTER*. This offer to remain open during my ability and existence of the paper.

D. HIGBEE, M. D.,

Eclectic Physician of 35 years practice.

J. Wm. Van Namee, M. D., Clairvoyant and Magnetic Physician, Pennock, Genesee County, N. Y. Examinations made from lock of hair \$1.00. Psychometrical reading of character \$1.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2.30, and evening at 7.30, at the Assembly Buildings Hall, S.W. Cor. 4th and Chestnut streets. Mr. R. C. Flower will occupy the rostrum Sunday, February 22d. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10½ a. m. and 7½ p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at N. E. Cor. 13th and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION.—250½ N. Ninth st. Free conference every Sunday afternoon at 2.30 o'clock.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetic Healer, has removed from 1314 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) Successful treatment of Diseases by hand or battery. Diagnosis from 9 to 10 a. m. every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.

Charles St. Clair, Developing and Healing Medium, Hall, 210 South Fifth street. Circle every Thursday evening. Sittings daily.

Mrs. Mary A. Lamb, Trance Test Medium, No. 2 Allen Ave., rear 141 N. Fourth St. Sittings daily.

James A. Bliss, Test Medium, will until further notice, devote every Tuesday afternoon in each week from 12 a. m. to 7 p. m. to private sittings for communications, developing, etc., at the office of *MIND AND MATTER*, 713 Sanson street, Philadelphia. Terms, \$1.00 per half-hour.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, Wednesday and Friday evenings at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. W. H. Young, Healing medium will be in Phila., Monday and Wednesday of each week. Hours, 9 a. m. to 3 p. m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and old Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, 240 Market st.

Mrs. N. L. Finson, Electro Physician, Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 1012 Vine st.

Mrs. A. E. DeHans, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 714 Green street.

Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mr. and Mrs. T. J. Ambrosini, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday and Thursday evenings, also every Tuesday at 2 o'clock p. m. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

For Mind and Matter.

THE STRANGER.

T. F. KORTON.

He was a stranger here below,
Who came down unawares,
Like some stray meteor, bright and clear;
A startling mystery in the sphere
Of our mundane affairs.

A visitor; whose presence was
Unwelcome and unsought;
Who passed in silence o'er the curb,
And entered noiseless to disturb
The bent of worldly thought.

A being whose source of happiness
Was not for all to know;
Whose soul was filled with strange desires;
The working of some hidden fires
Which kept alive its glow.

Who lived on spiritual food
As rich as boundless love;
Its source, unseen as manna wrought
By some celestial hands, and brought
From endless stores above.

Where all his treasures lay concealed,
Which rust could ne'er decay;
Though wand'ring friendless through the street,
No resting for his weary feet
Until the hallowed day.

His life was an anomaly
To blind and sordid eyes:
Too rich to beg—too poor to thrive,
With record far too good to live
For fools to satirize.

He hated no man—scorned none—
Was just in word and deed,
Was always loving and forgiving;
This was the secret of his living,
And this his only creed.

His death by gaping crowds pronounced
Most wonderful of all;
Was calm and joyous; while unmoved
He welcomed that from Heaven which proved
To him no death at all.

'Twas thus he lived, and thus he died;—
Was buried? Nay! no he;
Enshrined in hearts above, below,
His soul emits a brightening glow
Throughout eternity.

THE APPEARING OF CHRIST.

BY A. G. HOLLISTER.

FROM ORIENT TO OCCIDENT.

Jesus said, "As the light which comes forth from the east and shines to the west, so shall be the presence of the son of man." The first appearing of Christ is understood to have commenced among the descendants of Shem, in Palestine, a country in Asia, nearly 1900 years ago. The second, occurring after the apostasy, is understood by those who receive it as their guide of life, to have occurred among the posterity of Japheth, on the island of Britain, which was the western limit of the Roman Empire at the time the prophecy was uttered. The earthly witnesses of his second manifestation, within five years thereafter, were transported three thousand miles further toward the setting sun. Their number in the beginning of 1780, less than a dozen, had increased by 1787, to nearly two thousand. From that time until the year 1800 their number decreased by death and desertion, in some places nearly one-half.

THE KENTUCKY REVIVAL.

In the year 1800, a revival began hundreds of miles farther west, in Kentucky, which extended to Ohio, Indiana, North Carolina and Tennessee. It began in individuals who had felt deep conviction for sin, and great trouble for their souls; and had prayed, fasted, and agonized in spirit, until they had obtained a comfortable hope of salvation. From seeing and feeling the love of Christ as an inexhaustible treasure, free to all who would forsake their sins, it kindled their love to other souls. And under such an overpowering sense of Divine goodness as tongue could not express, they were constrained to cry out with tears and trembling, and testify a full and free salvation in Christ to all who would come; and to warn their fellow creatures of the danger of continuing in sin, and entreated them in the most tender manner to turn from it. It will be noticed that the inspiring incentive to these exhortations was love, and under them the people began to be affected in the most singular manner. It spread and increased beyond the power of the clergy to control, or turn to the support of their antichristian, soul darkening, soul-stupefying creeds. Those who had felt the living seal of eternal love, could not, dare not preach that salvation was restricted to a certain definite number; nor insinuate that any being which God had made, was by the Creator laid under the dire necessity of being damned forever!

In a meeting at Cameridge, which began August 6th, and continued day and night for about a week, the number of people collected on the ground at once was supposed to be about twenty thousand; and it is thought, says the narrator, that a much greater number were there in course of the meeting. This immense group included almost every character that could be named, and the various operations, and exercises on the occasion were indescribable. But amidst them all, the subjects of the new and strange operation, were distinguished by their flaming zeal for the destruction of sin, and the deliverance of souls from its power. This work would doubtless have passed for a work of God with the orthodox, if it could only been made to sanction their old rotten systems built upon the sand. But it would not come into their traces, so that in some churches, days were set apart for fasting and prayer, to deprecate the Divine displeasure, through which they supposed it was sent upon the land. The conduct of opposing ministers stirred up some of the baser sort to open mockery and persecution. But some were struck down by the invisible power like men in battle, in the very act of persecution. Others, warned by the fate of companions, in attempting to flee on foot or on horseback, were struck down by the same power and constrained in anguish to confess their wickedness in persecuting the work of God, and warned others not to oppose. While the bigoted professors who hissed them on, remained like a heath in the desert, which seeth not when good cometh.

But not all the clergy were of that sort, for quite a number of able and influential ministers were leaders in the revival which tore their old theology all to shreds and banished it to perdition. The subjects of the revival believed in a direct manifestation of spiritual light from God to the soul. That all creeds, confessions, forms of worship, and rules of government invented by men, ought to be laid aside. That all who receive the true light of the spirit in the inner man and faithfully followed it, would see eye to eye, and understand the things of the spirit alike. That God is no respecter of persons, but had opened a door for the salvation of all through Christ, and all are invited to come, and such as refuse must blame themselves for their own perdition. In their

meetings, old and young, regardless of sex, color, or nationality, were free to exercise in what ever spiritual gift the spirit gave them utterance. And those gifts were believed by some who saw them, to exceed anything that had taken place since apostolic times.

They had diverse and singular operations of spiritual power, visions, trances, revelations, and openings of prophesy. During the heat of the revival various prophetic declarations came forth, and were strongly maintained by the preachers, that another summer would not pass away before the great day of the Lord would be ushered in, and the kingdom of Christ commence. In its fourth year, the power began to abate, leaving the people stranded as it were, upon unfulfilled expectations. In 1805, just ninety-nine years after those three French prophets migrated to England, three messengers were sent from the church of virgin brotherhood at Lebanon, to convey tidings of the everlasting gospel to the subjects of the great revival. During the succeeding twenty-five years, the number of witnesses to the testimony of Christ's second appearing increased three-fold, and new communities were formed, whereby it was shown that the virgin church in co-operation with the powers above, could propagate its own likeness.

AND THE REWARD SHALL BE SHOWN.

Those subjects of the revival who received the testimony of these messengers as their rule of life, and proved it, were ever after free to acknowledge that by its guidance they had come into possession of that living substance, of which their former light was only a prevision. That its fruit fully satisfied the desires and expectations of their souls. They obtained that long-sought-for power over sin and sinful desires, in the exercise of which present attainments are a continual prophesy and assurance of complete triumph and final redemption. The discipline of needful labor and the mortification of the daily cross repressed the redundancy of fancy, and confined desire and affection within normal limits. The attending reward (Rev. xiv, 13) recurring to consciousness at seasonable intervals, in cumulative excess over expenditure, gave ample satisfaction for the outlay of effort and patient endurance it cost in the sowing. Their spiritual gifts were confirmed and strengthened, with ample scope for exercise, and became an abiding substance of power and nurture in their souls. All who continued steadfast, gained in purity, stability, uprightness, philanthropy, and strength of character, to the end of their earth-life. They felt and testified that Christ was known to them in very deed, and their fruits bore witness to the same.

Of those who rejected these messengers of light proceeding from the east, some were left to fight the answer of their prayers, and became revilers and persecutors of their former brethren in religious communion. But the greatest number of them fell back under the dominion of that wild nature, from which they had never been but partially delivered, and added another to the dead bodies of the witnesses that lay in the streets of the great city, to be again resurrected by some future manifestation of the life-giving spirit, "though not in the same body (perhaps), but in such a body as God shall choose to give it."

For a period of thirty-three years these witnesses of Christ's presence, east and west, continued to grow in the life of the spirit, and to increase in that light and knowledge which their new experience and the continual influx from the angelic orders unfolded to them, until a class who had grown up among them from early years, began to exert an adverse influence in the community organizations. This junior class having been preserved in a great degree of innocence, and in ignorance of many dark ways of temptation and sin; and never having received that baptism of the Holy Spirit, which takes away inferior desires, and imbues the heart with the views, aims and aspirations of the supernal spheres, could not see the necessity for so much self-restraint as the laws of communal organization required. By constant pressure for larger license, they had introduced innovations incompatible with its efficiency, morality and perpetuity. But the senior class stood firm in their obedience, for their faith was grounded in knowledge, and in 1837, fifty years from the commencement of the gathering into a united order, the doors of spiritual communication were opened as never before within the memory of the oldest inhabitant.

A SPIRITUAL JUBILEE.

It began and operated chiefly among the junior class referred to, but its effects extended to all within the organizations of the witnesses to Christ's second appearing. There were gifts of spiritual songs, visions, and revelations of the conditions that obtain in the spiritual world. Gifts of inspirational writing, trance speaking, healing, speaking in different tongues; which gifts had been more or less in operation among people of this faith from its commencement, but not so abundant and general, and they were now especially adapted to convince and improve the junior class, (to many of whom they were new and strange), and inspired them with permanent faith and interest in the principles and aims of the Shaker Institution.

The spirits of Ann Lee and her collaborators, and immediate successors in ministration, came first, and said their mission was to help the leaders, to baptize the young, to purge out disorder, to cleanse the temple, and re-establish church order as in the beginning, with the increase gained by travel, as a preparation for its light to go forth to the children of men; and this work they accomplished. To this end were given many messages, containing reproof, chastisement, encouragement, entreaty, invitation, consolation and warning, addressed to individuals and collections, bringing them into close self-examination, and reining them up to a strict account of their doings. Many could say from experience the day is revealed by fire, and the fire trieth every one's work. Who shall abide the day of his coming, and who shall stand when he appeareth? For he is like the fire of the refiner, and soap of the cleanser. The most holy purified themselves. Thus the century that began with cleansing the sanctuary of individuals, ended with cleansing the second gospel temple, composed of the disciples of Christ in his second appearing; for the work continued with some abatement, for about fifteen years. If any cannot believe these disciples for their world's sake, may such have cause to believe for their work's sake; works testify of the spirit by which they are done, and by its fruit the tree is known.

STILL THEY CAME.

This work was attended with the bestowal of many rich spiritual presents and promises, followed by prophecies relating to many subjects; and by visits and revelations from the ancient

prophets, apostles, and other celebrated characters. About four years after the commencement of these extraordinary manifestations, there was a great influx of departed spirits from many nations, including many tribes of American Indians. We were told that these were sent by our parents in heaven for us to teach them the gospel, as it had been taught to us. That unprogressed spirits could receive easier and greater assistance from spirits in the mortal body, than from advanced spirits out of the body. Many who were helped, afterward returned conveying beautiful messages, and became ministering spirits to the body of obeyers.

It is a significant fact that Spiritualism among the witnesses of Christ's second appearing, called Shakers, proved a deadly foe to human pride, vanity, selfishness, enmity, idleness, lawlessness, and lust of every kind; these being enemies to the soul, and to all orderly communities. And inasmuch as it encouraged holiness of life, purity of heart, humility, industry, frugality, chastity, temperance, truthfulness, charity, benevolence, self-denial, unselfish devotion to the good of others, it built up and consolidated their organizations, making them stronger than it found them. Because they are founded through spiritual communion and fellowship, upon the rock of eternal, universal and unchanging principles. And however forms may change, these principles cannot vary.

Lifting the Veil.

AUBRY, Johnson Co., Kan., Jan. 28, 1880.

To the Editor of Mind and Matter:

I want to be permitted, through MIND AND MATTER, to raise the veil that has covered from sight that old serpent, the devil, for so long a time, that women may be able to get at him and kill him. They have been able to severely bruise his head a good many times; yet, still he lives under his covering, to deceive the nations. It is said that any common snake will live until after sun-down, if its head is smashed. I want this one killed so dead that he won't put in an appearance anywhere again in all the coming ages.

From facts already received, it is evident, to my mind, that if the thing is done, women will have to be permitted to do it.

With this end in view, I wish you to publish a page or two from the manuscript of a work that was written through my hand, twenty-two years ago, by the control of a band of spirits, the chief of whom called himself "Ancient of Days." Whether these spirits were Hebrew, Hindoo, or Greek, is of no consequence. I know not. To the wisdom contained in their communication I call your attention.

Perhaps we shall be able, through this ancient band of spirits, to unearth some of the truths that a selfish, interested priesthood has concealed by false and mystical symbols for ages, and destroy that cringing fear they have so industriously inculcated, thereby making themselves priests and kings over such vast numbers of subjects. I do not charge upon the churches or priesthoods, of this age, the guilt of these great wrongs, but believe that they are as unconscious of wrong and as ignorant of the real truth as we were before our spirits were illuminated with the light of the present spiritual dispensation of truth.

The time was when the priests were mediums; a time when they were the receivers, as well as the doers, of the pure laws of life; and when, to protect themselves, they had to form organized bodies, in order to get communications from the land of souls.

Even then their places were wrested from them by violence, and usurpers took the place of these illuminated ones. Their writings were manipulated to suit the selfish designs of those usurpers, and men, without development in spirituality, undertook to prevent light coming from the spirit spheres, except through their prescribed channels, the priesthood. They wrote whole pages and intermingled them with the changed writings of true mediumship, and presented all as the true Word of God.

Great truths which they did not see fit to obliterate, lest they should lose prestige, they concealed under symbols, and their children's children have groined under that great wrong, even to the present time. Back upon that adulterous people is charged this great wrong, by the ancient band of spirits, and the mediumship of that age vindicated. By that ancient band of spirits the people of earth are invited to the open door of mediumship, where the diamonds of truth may be found and published from the accumulations of ages, to deck the diadem of the present dispensation.

Here, every spirit who has done service as a medium in the past, whether male or female, will insist on being known and recognized in their true position as workers. This is just; and we shall find, as the science of life unfolds to our view, that we cannot do without the original truth that each presents; for all pivotal minds are made such by eternal laws, as enduring as the stars of night, and are as central to mind as Suns are central to matter. Be not confounded at this saying; for any person to become a pivotal mind, must inherit ripeness of soul growth sufficient to be capable of inspiration to the soul center. Then that soul will give out truth, as it has organized it, and according to the laws of nature, which attest that truth.

Yes, such persons see deep into nature and reveal her hidden mysteries; for the soul is the refined life elements of the earth (more or less ripened), which the spirit has been able to gather during its sojourn in this state of existence, it being from a higher source.

I diverge to say that a person can destroy their soul elements and prevent its growth by the way he lives while in the body. The spirit retains its individuality and is destined to return to earth in some form, until ripened or completed in all properties and parts of soul life.

In this connection, it may be well, very briefly to state some facts in reference to my own mediumship. When I commenced to write "The Science of Man," I had been developing about five years as a writing medium, and had been clairvoyant at times from a child. While writing the work, a light seemed to hang above my head, an rest like an inverted umbrella upon my shoulder, still no other person claims to have seen the light; this light I was taught to call a penumbra. When the light was thus present I could see out into nature and discern life in all surrounding objects, that otherwise were to me inanimate. In short I was able to comprehend the truth of what I was writing.

MRS. DR. M. P. HENDERSON.

THE SCIENCE OF MAN. (Chapter I.)

Text—"In the beginning God created the heavens and the earth."

Question. What do you know of the Creator? Is there any truth in the doctrine of the Divine Trinity?

Answer. This communication was given to mortals in the early dawn of their spiritual reasoning existence. It was a spontaneous outburst of the principles of Deity through intelligences in spiritual spheres; beings who had made wisdom the law of their life, and who were ready through love to breathe out truth through all matter in its approach to organizing spirit. The design was to raise the minds of mortals above surrounding material substances to a perception of another state of being beyond the one in which they then dwelt; also to bring the origin of all things to the capacity of their understanding.

The Creator, the Hebrew Elohim, indicates a plural existence, a compact or body politic; as another passage from the same chapter will still serve to show: And God said, "Let us make man in our image and in our likeness." You find man made male and female, in image and likeness, differing one from the other, with different capacities and powers for life and its uses. The two inherit a third principle without manifest work separately or singly; but in combination the creative power of human existence. This third principle we call growth—the inherent power of all life—derived from God. The logical deduction from the premises therefore is, that God is male and female; and that by the laws of life through growth, perpetuates and creates all things. We, therefore, from the premises laid down, declare that the female principle is as eternal in the Deity as the male, or the writings called the Holy Bible are false. Hang upon which horn of the dilemma you please.

The awakening powers of the mind of man in that age, could only be brought to adore a God of instantaneous might—a being who could do a great amount of work in a very short time—was the only God who could command their attention. A being who could terrify and subdue all opposition was their God; therefore, great periods were condensed into days, but the original inspired texts, which might have still conveyed to the human mind the truth in all coming ages, have through manipulators and commentators, lost so much of their original merit, that the gold of truth is scarcely discernible amidst the rubbish with which it is surrounded. For this reason are we now come to restore the lost wisdom of ages, and open up a pathway to universal love and wisdom.

The book of Nature and the book of Revelation, we now open before you, and we will teach you to read therein. Three infinite eternal principles form the basis of all law, in the heavens or in the earth. These three principles are, and constitute the Divine Trinity of excellence—that spirit of life that pervades the entire universe of worlds. By these united powers all things are made, and without them is not anything made that is made. There is not a mote of matter that floats within the vast expanse, that does not contain one of these active principles of life according to the degree of its unfoldment in the developing process.

Moisten, if you please, the dust upon your side-board, in a few hours the positive and negative poles of electricity are evolved, and male and female animalcule is the result before your microscopic or spiritual gaze.

Follow out with us into the nine great departments of Earth; into the atmospherical, the watery, the electrical, the animal, the vegetable, the mineral, the gaseous, the heat, the cold—all is a mass of moving life. There is nothing dead, nor still, within the vast expanse that circles heaven, within, around, above, below. The two eternal principles are found busily, through growth, pairing all things, according to prior-formed laws, into higher and higher states of existence.

Of these prior-formed laws, which contain and manifest the attributes of the Deity, we shall treat in future pages of this work.

THE SCIENCE OF MAN (First Volume)—A Condensed Synopsis of the Work.—An interior search through Nature to learn more of the Creator. The Lord God, as seen in the solar sun and zodiacal light. The birth of planets from the sun, with their attendant comets, and their progressive development in order and beauty. The earth dropped from the sun, with comet attendant, in the morning of the seventh period of the sun's time. The male and female principles of Deity as seen in comets and planets. The psychological effect of each planet upon all; or the law of cause and effect as seen in earth. The nine great departments of earth traced to their cause in the planetary system. The sowing of the earth, how seen by the passing of the earth's comet. The period of the sowing of earth and the progressive development of the seed sown. Mankind an epitome of the solar system; how connected with the universe beyond. Concentration and development of all laws of the solar system as interiorly seen during the months of gestation. Psychological causes in the surroundings a hindrance to an orderly development of the embryonic child.

The second volume of the work is called "The progression of the races," and is descriptive of the spiritual development of mankind upon this planet. The use of symbols in the past, etc.; much lost wisdom restored. The twelve signs of the zodiac a crown of light over all.

Platform of the National Liberal League.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal, civil, political and religious rights, irrespective of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE, in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

H. L. GREEN, Chrm Ex. Com.

Salamanca, N. Y.

Otis Bentley, Saratoga Springs, N. Y., writes: "I wish you God speed."